

Henry Hunter



SACRED BIOGRAPHY:
OR THE
HISTORY OF THE PATRIARCHS.
By HENRY HUNTER, D.D.

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SACRED BIOGRAPHY:
OR, THE
HISTORY OF THE PATRIARCHS
BEING A
COURSE OF LECTURES
DELIVERED AT THE
SCOTS CHURCH, LONDON WALL.

By HENRY HUNTER, D. D.

THE FOURTH EDITION.
VOLUME V.

JESUS SAID UNTO THEM, VERILY, VERILY, I SAY UNTO
YOU, BEFORE ABRAHAM WAS, I AM. JOHN VIII. 58.
I AM ALPHA AND OMEGA, THE BEGINNING AND THE
ENDING, SAITH THE LORD, WHICH IS, AND WHICH
WAS, AND WHICH IS TO COME, THE ALMIGHTY.
REVELATION I. 8.

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C O N T E N T S.

INTRODUCTORY LECTURE. p. 1.

Rev. xx. 11, 12, 13.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

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Num. xxi. 4, 5, 6, 7, 8, 9.—And they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom: and the soul of the

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people

people was much discouraged because of the way. And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt, to die in the wilderness? For there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents among the people; and they bit the people, and much people of Israel died. Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us: and Moses prayed for the people. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

LECTURE III.

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the congregation in judgment. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

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thren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.—For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.

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Luke ix. 28—35.—And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he

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he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, this is my beloved Son, hear him.

SACRED

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY NATHANIEL BENTLEY

SACRED BIOGRAPHY.

L E C T U R E I.

REV. XX. 11, 12, 13.

AND I SAW A GREAT WHITE THRONE, AND HIM THAT SAT ON IT, FROM WHOSE FACE THE EARTH AND THE HEAVEN FLED AWAY, AND THERE WAS FOUND NO PLACE FOR THEM. AND I SAW THE DEAD, SMALL AND GREAT, STAND BEFORE GOD, AND THE BOOKS WERE OPENED: AND ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE: AND THE DEAD WERE JUDGED, OUT OF THOSE THINGS WHICH WERE WRITTEN IN THE BOOKS, ACCORDING TO THEIR WORKS. AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT: AND DEATH AND HELL DELIVERED UP THE DEAD WHICH WERE IN THEM: AND THEY WERE JUDGED, EVERY MAN ACCORDING TO THEIR WORKS.

IT is a solemn thing for a man to be judged of his own conscience. How sweet is the approving testimony of that bosom

bosom monitor and witness! But more bitter than death are it's upbraiding and reproaches. To stand at a human tribunal, with life or reputation, death or infamy, depending on the issue, can never appear a light matter to one who understands, and feels, the value of either. Even conscious innocence and integrity, accompanied with good hope toward God, court not the eye of public enquiry, but prefer the secret, silent feast, of inward peace, and of divine applause, to the public banquet of innocence proved, and proclaimed by the sound of the trumpet. Serious it is to reflect, that your name, your words, your conduct, may become matter of record, and that ages to come shall mention them, with approbation and esteem, or with indignation and contempt. But every feeling of this sort is lost in the certain, and more awful prospect, of judgment to come. It is a light thing to be judged of man, who can only kill the body, and blight the reputation, and beyond that hath nothing more that he can do: but how formidable is the judgment of Him, who knows the heart, who records in
“the

“ the book of his remembrance” the actions of the life, the words that fall from the tongue, the thoughts which arise in the heart; who will bring every secret thing to light, and “ render to every man according to his works;” and who, “ after he has killed, has power to destroy body and soul in hell !”

AIDED by the light, which Sacred History sheds on ages and generations past, we have ventured into the solemn mansions of the dead, and have conversed with those silent instructors, who know not either to flatter or to fear; and whom the Spirit of God has condescended to delineate, in their true colours, and just proportions, that they may serve to us “ for doctrine, and for reproof, and for correction, and for instruction in righteousness.” We have plunged into ages beyond the flood, and have contemplated human nature in its original glory; “ man,” as God made him, “ perfect;” and man, as he made himself, lost in the multitude of his own inventions.

WE have contemplated the “first man,
“by whom came death,—the figure of
“Him who should come, by whom is the
“resurrection of the dead: Adam, in
“whom all die: Christ, in whom all
“shall be made alive.”

WE have attended “righteous Abel”
to the altar of God, and beheld the smoke
of his “more excellent sacrifice” ascending
with acceptance to Heaven: and “by
“which, he being dead, yet speaketh.”

WE have seen the hands of “wicked
“Cain” besmeared with a brother’s
blood; and the earth refusing to cover that
blood, but calling to Heaven for ven-
geance on the murderer; and the guilty
wretch rendered a terror to himself.

WE have seen these, one after another,
dropping into the grave; and in that we
behold the triumph of sin and death. But,
in Enoch, we behold the triumph of faith
and holiness, the triumph of Almighty
Grace over sin and death, and over him
who has the power of death. Our eyes
follow

follow “ the holy man who walked with
“ God,” not to the “ dreary house ap-
“ pointed for all living,” but, through the
higher regions of the air, toward the
blessed abodes of immortality, till a cloud
receives him out of our sight.

WE sought shelter, with Noah, and his
little saved remnant, from that deluge
which destroyed a world of ungodly men,
in the ark which God commanded ; which
that “ preacher of righteousness prepared
“ for the saving of his house ;” and which
Providence conducted, and preserved,
amidst the wild uproar of contending ele-
ments—and, with him we perceived the
wrathful storm spend s fury, and the
dawning light of a day of mercy returning.

WE have seen the renewed, restored
world, again overspread with violence,
ignorance, impiety, and idolatry : and the
hope of the human race ready to be ex-
tinguished in the person of a wandering,
aged, childless man ; that, in the decay
of exhausted, expiring nature, the world
might be made to see, and to acknow-

ledge, the vigor, the infallibility, the unchangeableness, of God's covenant of promise. We removed, with that illustrious exile, from place to place, and with joy beheld his faith crowned, at length, with the promised seed, in whom "all the families of the earth should be blessed."

FROM that "tender plant," that "root out of a dry ground," we saw a succession of fair and fruitful branches arise, while we studied the noiseless, sequestered, contemplative life of Isaac, and the active, variegated, chequered life, of Jacob, his younger son.

IN the affliction of Joseph we felt ourselves afflicted, in his exaltation we rejoiced, and by his virtues and piety, in every variety of human condition, we received at once instruction and reproof.

THE sweet historian, who had disclosed all these wonders of antiquity to our view, who had opened to us all these stores of knowledge, all these sources of delight,
comes

comes forward himself at last, upon the scene, and continues to minister to our pleasure and improvement, by a faithful and affecting detail of his own eventful story, and by a candid display of his own sentiments, character, and conduct. What heart so hard, as not to melt at sight of yonder weeping babe, a deserted, exposed, perishing Hebrew child, floating down the stream! What heart does not glow, to see him the pride and ornament of Pharaoh's imperial court, instructed in all the learning of the Egyptians! What bosom catches not the hallowed ardor of patriotic fire, from the intrepid avenger of his country's wrongs! In whatever situation, or character, we view him, whithersoever we follow his steps, we feel ourselves attracted, delighted, instructed.

HE furnishes us with the history of his brother Aaron, and his family, and of the establishment of the Levitical priesthood, a type of the everlasting and unchangeable priesthood of the Redeemer. We attended the venerable pair of brothers to the top of the mountain, and beheld Aaron stript of

his pontifical robes, resigning his charge, closing his eyes in death; and heard Moses himself warned, to prepare for his departure.

Not only by a display of worth and excellence, but by a delineation of vice, by the exhibition of a “heart deceitful above all things, and desperately wicked,” has he conveyed to us the means of instruction and improvement; in presenting us with the portrait of Balaam, who “loved the wages of unrighteousness.” In the character of that bad man, we behold the humiliating union of great talents, and a corrupted heart; prophetic gifts, and moral depravity; knowledge of the truth, and wilful adherence to error; admiration of virtue, and fixed habits of vice; an earnest wish “to die the death of the righteous,” with a deliberate determination to live the life of the wicked; and all this mystery of iniquity explained in one short sentence; his heart went out after its covetousness,

ALL these have passed in review before us; and their existence, in succession to one another,

another, occupies a space of two thousand five hundred years. But the text collects them, and us, and all succeeding generations of men, into one great co-existent assembly, about to undergo a judgment infinitely more solemn than ever was pronounced from human tribunal ; a judgment infallible, final, irreverfible ; which fhall bring to trial, and condemn, all hafty, rafh, erroneous judgments of men ; fhall clear injured innocence, bring to light, and reward, hidden worth, abafe infolence and pride, detect and expofe hypocrify. Let the profpect of it direct all our enquiries, animate all our exertions, dictate all our decifions on the character and conduct of other men, and influence, form, and govern, our own. Thus, the review of preceding perfonages and events, and the profpect of thofe to come, fhall be animated, improved, fanctified ; thus fhall we feel our intereft in, and connection with, the church of God univerfal, of every age, and converse with Mofes and the prophets, as with our contemporaries, countrymen, and friends, whom we fhall fhortly

join, and be united to them in bonds of pure and everlasting love.—Recollecting times past, anticipating ages to come, let us draw near, and consider this great sight, and may God grant us to feel and improve it's influence.

THE imagery of the scene is sublime and striking. “ I saw a great white “ throne.” “ A throne,”—royal state, established empire, acknowledged sway, the right and power of judgment united, universal, everlasting, uncontrollable dominion.—A “ great” throne. The seat of Kings is raised a little above the people ; that of Solomon had six steps ; ivory and gold lent their combined aid to enrich and to adorn it. But what is the glory of Solomon ? His throne, once the seat of wisdom, to whose oracular voice foreign potentates, and their nations, listened with admiration and respect, was at length dishonoured, degraded, defiled, by the impurities of idolatry, and by the imprudence and apostasy of him who sat upon it, and was thus deprived of one of it's firmest supporters,

supporters, it shook under him, and he at length dropped from it, a monument of the nothingness and vanity of human grandeur, wealth, and wisdom. Ten of its twelve props slipped from beneath it, through the imprudence of his son; and, after a few convulsive struggles, it sunk at length into the dust, a poor, precarious, subordinate throne, subject to the lordly state of an Assyrian prince.

WHAT is the glory of angels, that excel in strength? Delegated power, derived splendor, imparted wisdom, dignity under authority. But, behold on yonder radiant throne, One “made so much better
“than the angels, as he hath by inheritance obtained a more excellent name
“than they.” “He maketh his angels
“spirits, and his ministers a flame of fire.
“But unto the Son he saith, Thy throne,
“O God, is for ever and ever; a sceptre
“of righteousness is the sceptre of thy
“kingdom.”—“Sit on my right hand
“until I make thine enemies thy footstool.”
“Behold the Lord sitting upon a throne,
“high and lifted up,” surrounded with
the

the seraphim, crying continually unto one another, and saying, “Holy, holy, holy, “is the Lord of Hosts, the whole earth is “full of his goodness.”

“—A GREAT *white* throne,” the emblem of purity, truth, and righteousness; itself unfulled, and purifying all that approaches it. “Righteousness and judgment are the “habitation of his throne; mercy and “truth go before his face.”—“Shall not “the Judge of the whole earth do right?” With the purest intention, with the highest degree of human sagacity, with the most extensive knowledge of the law, and the most determined resolution faithfully to apply it, earthly tribunals are not secure from error: craft may over-reach wisdom; hypocrisy may disguise the truth, or cover falsehood; the stream of justice may be diverted, or forced, out of its channel, and the pellucid tide may undergo a temporary pollution. The princes of this world must see with the eyes, and hear with the ears, of other men; the worthy and the wise may, of course, be kept at a distance, while demerit, wickedness, and folly,

folly, bask in the sunshine of royal favour. But yonder radiant throne applies an infallible test to all that approaches it: hypocrisy drops the mask; the windings of deceit and cunning stand exposed; the brazen, imposing forehead of impudence is covered with a blush; and the stony, unfeeling, unrelenting heart is dissolved into water—modest worth rears its drooping head; conscious integrity expands its glowing bosom; and purity seeks the source from which it sprung.

OBSERVE the difference; mark the changes which these undergo, as they draw nigh; see the hardened sinner, cased in sevenfold adamant, advancing with intrepid step, striving to make assurance pass for innocence. But, lo, the rays of that white throne have fallen upon him; the spots begin to appear, they grow blacker and blacker, he gradually becomes abominable and more abominable; odious to the beholder, a terror to himself, he shrinks from enquiry, darkness is diffused around, from the brightness of that light; he calls upon the
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the mountains to fall upon him, and upon the hills to cover him.

NOT so the humble follower of the Lamb. His countenance becomes more and more serene, his confidence increases, every blemish disappears, “the glory of the Lord is arisen upon him,” his lustre brightens as he proceeds, at length he is united to, he is lost in, the fountain of joy.

“I *saw* him that sat on it.” “No man hath seen God at any time.” Remove that cloud, that vapour, and I am unable steadfastly to behold the face of the sun; how much more, the face of Him who arrays the sun in all his effulgence! If he raise his voice a little louder in the whirlwind, or in the thunder, I am overwhelmed and lost.

AH! it is conscious guilt that appals me, that clothes the face of God with terror, that roars in the tempest, that raises the voice of the mighty thunder: but, “reconciled unto God,” “justified by faith,” I “have peace with God,” I see
as

as I am seen, I know as I am known;
“ beholding with open face as in a glass
“ the glory of the Lord,” lo, the believer
is gradually “ changed into the same
“ image, from glory to glory, even as by
“ the Spirit of the Lord.” “ The only-
“ begotten who is in the bosom of the
“ Father, he hath declared him.”

DID the pomp and wisdom of an earthly potentate, dazzle and delight the eyes of a sovereign like himself, and constrain one enured to scenes of magnificence, to cry out, “ It was a true report that I heard
“ in mine own land,—howbeit, I believed
“ not the words, until I came, and mine
“ eyes had seen it: and behold the half
“ was not told me?” What, then, will it be to see, with the beloved disciple, “ a
“ great white throne, and him who sits
“ upon it,” with the myriads of the heavenly host bending before it, rejoicing without trembling.

GRANT me, gracious God, now to see thee in these thy lower works, in the wonders of thy Providence, in the exceeding

ceeding riches of thy grace, in the face of thy Son Christ Jesus, and thereby prepare me for seeing thee as thou art, and for being made like unto thee ! Place me, with thy servant Moses, upon a rock, put me in a cleft of the rock, cover me with thy hand while thou passest by, remove thy hand, that I may trace thy presence in the blessings thou hast left behind thee, that I may be strengthened to meet the direct rays of thy countenance, when thou comest to “ be glorified in thy saints, and “ admired in all them that believe.”

“ FROM whose face the earth and the “ heaven fled away, and there was found “ no place for them.”

“ ALL these things shall be dissolved.
“ The heavens shall pass away with great
“ noise, and the elements shall melt with
“ fervent heat, the earth also, and the works
“ that are therein, shall be burnt up.”
“ They shall perish, but thou shalt endure:
“ yea, all of them shall wax old like a garment ; as a vesture shalt thou change
“ them, and they shall be changed. But
“ thou

“thou art the same.” God “*spake*, and “it was done, he gave commandment, “and it stood fast.”—At his word “earth and heaven rose out of chaos,” and lo, he *looks* them into nothing again; they shrink from his presence, they vanish at his nod, they cannot abide the brightness of his coming. They have fulfilled their day, they have accomplished the purpose of Him who made them, they have contributed their aid toward the rearing of a more glorious fabrick, and, having become unnecessary, that moment disappear.

THE local and transient effects of an earthquake, a hurricane, an inundation, are striking, impressive, and permanent: proud cities levelled to the earth, or swallowed up of it; fertile plains overwhelmed with a briny or a fiery tide; the glory of man fought, but not to be found.—But what is this to the dissolution of a globe? Surely the balance must be destroyed, a blank in nature must take place, and wild uproar ensue. No, the vision
represents

represents a whole system passing away; that sun and all the surrounding planets; and innumerable other "planets circling "other suns," lost, yet not missed; fled "as the baseless fabrick of a vision," and not a wreck left behind; and yet no schism, no deficiency in the body; for the promise of the Eternal immediately repairs the loss; he makes "all things "new;" "new heavens and a new "earth, wherein dwelleth righteousness."

WITH the heavens and the earth, the little, fading interests, and distinctions, of the world vanish also. Before his face all is reduced to one level, all is composed and tranquilized; every one reads his doom in the face of the Sovereign Judge. The heavens and earth have fled away, but the rational beings which peopled them remain; they are of a more enduring substance, they partake of the nature of God himself, they are immortal, eternal like him. "I saw," says John, "the dead, *small* and *great*, stand before "God."

WHEN

WHEN time was, these were distinctive characters. There was the infant of days, and the hoary head; the inhabitant of the palace, and of the cottage; the learned and the illiterate; the slave and his master. But these marks of difference are for ever abolished. Indeed they were long before abolished. Before that great and notable day of the Lord came, before the judgment was set, or the books were opened, disease, and death, and the grave, had levelled all the distinctions of this world; had reduced the sceptred monarch to the condition of the peasant; had annulled the difference between the slave and his master. The decisive hour is now come which is for ever to determine who is henceforth to be accounted small, and who great; the hour that shall bring to light hidden worth, and thrust presumptuous pride into outer darkness; that shall exalt the good to the throne of God, and plunge the wicked into the depths of hell.

THE *dead* small and great.—Even the awful distinction between the dead and the living shall then be done away. They were dead, but are alive again; “for all “live to him.” Behold the mouldering earth, before it be for ever dissolved, restoring to existence every particle of itself which once entered into the composition of a human being, which was once animated with the breath of life. Behold the spacious sea, before it be for ever dried up, surrendering it’s hidden treasure, not the silver, and gold, and jewels, which it’s vast womb contains, but the innumerable myriads of men and women which it had been insatiately devouring during so many ages, and whom it can no longer cover or conceal. The sound of the last trumpet has dispelled their long slumber. See, they emerge from their watery bed, they spring up into newness of life, their eyes again behold the light, the light of an eternal day, they swim through regions of transparent air, they can die no more, they hasten to appear before their Judge. Behold the
grim

grim king of terrors, faithful to his trust, giving in the exact register of his wide domain, resigning his awful empire, restoring his captives to life, and liberty, and their rightful Lord; not one lost, not one detained: and the great destroyer is at length himself destroyed.

AND, For what purpose this mighty preparation, this second birth of nature, this new creation of God? Behold an assembled world, from the father of the human race down to the youngest of his sons, *stand* before God. They stand as subjects in the presence of their Sovereign, as expectants before the eternal Arbiter of their destiny. In his eyes, in their own consciences they read their doom; they stand to hear the irreverfible decree; their posture fpeaks acknowledgment of the right of judging, fubmiffion to authority, acquiefcence in the wifdom and juftice of the Judge. But that erect attitude muft quickly change, into the proft ration of dutiful and grateful children, or of foes fubdued, of wretches condemned; for lo,

The books are opened, and judgment begins. It is spoken after the manner of men. Earthly judges refer to statutes, as the rule of their decisions; men are tried by the laws of their country; and because human faculties are limited and imperfect, the memory unretentive, the understanding liable to error, the heart warped by partial affections, facts must be preserved in written documents; in order to prevent alteration or mistake, the law must be expressed in clear and distinct terms, and the cause, not the person of the party, held up as the object of judgment. But what need of books, or of records, to assist the memory of Him who is omniscience, to whom are known all his own works, and all the ways of men, from the foundation of the world; whose will is the law; and who knows no distinction but that between truth and falsehood, right, and wrong? What need of external evidence, of the testimony of others, when every man carries the evidence in his own bosom, and is acquitted or condemned of his own conscience? What, O man,

man, are the contents of those awful books? The words which thou art now speaking, the pursuits in which thou art now engaged, the spirit by which thou art now actuated. Thou art every day filling up the record, with thy own hand enrolling thine own honour or shame; and the unfolding of that day shall reveal that only which thou thyself hast written. On thyself it rests whether the last solemn discovery is to cover thee with everlasting contempt, or to crown thee with joy unspeakable, and full of glory; whether the opening of the book of life is to display thy name in golden characters to angels and men, or the register of condemnation consign thee to everlasting punishment. The book that shall be opened is none other than the book of Scripture, the infallible rule of faith and manners; and according as thou art conformed unto, fallest short of, or exceedest, that standard, so shall thy doom be.

They were judged every man according to their works. In this mixed and im-

perfect state, it frequently happens that the guilty escape, and the innocent suffer. "The fathers eat four grapes, and the children's teeth are set on edge." Princes play the madman, and quarrel, and fight, and myriads of unoffending wretches pay the forfeit of that folly. But before yonder tribunal every one appears to answer for himself; every one comes to reap the fruit of his own doings. "Enter not into judgment with thy servant, O God, for in thy sight shall no flesh living be justified."—"If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions."—"Behold, O God, our shield, and look upon the face of thine anointed."

IN meditating on this subject, let us learn to forbear from exercising this dread prerogative of the Eternal, let us refrain from judging. God has challenged this
right

right with emphatic solemnity as his own :

“ Judgment is *mine*, I will repay, saith the
“ Lord.”—“ All judgment is committed
“ unto the Son.”—“ Therefore thou art
“ inexcusable, O man, whosoever, thou
“ art, that judgest : for wherein thou
“ judgest another, thou condemnest thy-
“ self ; for thou that judgest doest the same
“ things. But we are sure that the judg-
“ ment of God is according to truth,
“ against them which commit such things.
“ And thinkest thou this, O man, that
“ judgest them which do such things, and
“ doest the same, that thou shalt escape
“ the judgment of God ? Or despisest
“ thou the riches of his goodness, and
“ forbearance, and long-suffering, not
“ knowing that the goodness of God
“ leadeth thee to repentance ? But after
“ thy hardness and impenitent heart,
“ treasurest up unto thyself, wrath against
“ the day of wrath, and revelation of the
“ righteous judgment of God ; who will
“ render to every man according to his
“ deeds : To them who by patient conti-
“ nuance in well-doing, seek for glory,

“ and honour, and immortality; eternal
“ life: But unto them that are conten-
“ tious, and do not obey the truth, but
“ obey unrighteousness; indignation and
“ wrath: tribulation and anguish upon
“ every soul of man that doth evil, of the
“ Jew first, and also of the Gentile. But
“ glory, honour, and peace to every man
“ that worketh good, to the Jew first,
“ and also to the Gentile. For there is
“ no respect of persons with God*.”

BUT while by every serious considera-
tion thou art restrained, ignorant falli-
ble creature, from judging another, by
every serious consideration thou art en-
couraged, constrained, to examine and to
judge thyself. It may be the means of
preventing, of averting, the righteous
judgment of God. It will lead thee to
the discovery of thy own weakness, and
thereby become a source of wisdom and
strength. It will unfold the deceitful-
ness of sin, and the treachery of thine
own heart, and lead thee in trembling

* Rom. ii. 1—11.

hope to the blood of sprinkling, which taketh away the sin of the world. It will render thee compassionate and gentle to the infirmities of others, because that thou also hast sinned. It will produce “godly sorrow, which worketh repentance unto salvation, not to be repented of.” It will render the promises of “mercy to pardon, and of grace to help in every time of need,” precious to thy soul. It will help to regulate thy path through life, and diminish the terrors of death.

FINALLY, habitual and rooted impressions of a judgment to come, will serve as a support under the rash censures, and the unjust decisions, of men. From the strife of tongues, from the hatred of a merciless world you can retire to the silent feast of a conscience void of offence; and with confidence appeal from the angry tribunal of a creature like thyself, to Him who knoweth thy heart, who seeth in secret, and will reward thee openly. “Blessed are ye when men shall
“revile

“ revile you, and persecute you, and
“ shall say all manner of evil against you
“ falsely for my sake. Rejoice, and be
“ exceeding glad: for great is your re-
“ ward in heaven.”—“ Who shall lay
“ any thing to the charge of God’s elect?
“ It is God that justifieth: who is he that
“ condemneth?”—Behold that “ great
“ multitude which no man can number
“ of all nations, and kindreds, and peo-
“ ple, and tongues, standing before the
“ throne, and before the Lamb, clothed
“ with white robes, and palms in their
“ hands; and crying with a loud voice,
“ saying, Salvation unto our God, which
“ sitteth upon the throne, and unto
“ the Lamb.”—“ What are these which
“ are arrayed in white robes? And
“ whence came they?”—“ These are
“ they which came out of great tribula-
“ tion, and have washed their robes, and
“ made them white in the blood of the
“ Lamb. Therefore are they before the
“ throne of God, and serve him day and
“ night in his temple: and he that sitteth
“ on the throne shall dwell among them.
“ They

“ They shall hunger no more, neither
“ thirst any more, neither shall the sun
“ light on them, nor any heat. For the
“ Lamb which is in the midst of the
“ throne shall feed them, and shall lead
“ them unto living fountains of waters:
“ and God shall wipe away all tears from
“ their eyes*.”

* Rev. vii. 9—17.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

HISTORY OF MOSES.

L E C T U R E II.

NUM. XXI. 4, 5, 6, 7, 8, 9.

AND THEY JOURNEYED FROM MOUNT HOR,
BY THE WAY OF THE RED SEA, TO COMPASS
THE LAND OF EDOM: AND THE SOUL OF THE
PEOPLE WAS MUCH DISCOURAGED BECAUSE
OF THE WAY. AND THE PEOPLE SPAKE
AGAINST GOD, AND AGAINST MOSES, WHERE-
FORE HAVE YE BROUGHT US UP OUT OF
EGYPT, TO DIE IN THE WILDERNESS? FOR
THERE IS NO BREAD, NEITHER IS THERE
ANY WATER, AND OUR SOUL LOETHETH THIS
LIGHT BREAD. AND THE LORD SENT FIERY
SERPENTS AMONG THE PEOPLE; AND THEY
BIT THE PEOPLE, AND MUCH PEOPLE OF
ISRAEL DIED. THEREFORE THE PEOPLE
CAME TO MOSES, AND SAID, WE HAVE SIN-
NED, FOR WE HAVE SPOKEN AGAINST THE
LORD, AND AGAINST THEE; PRAY UNTO
THE LORD THAT HE TAKE AWAY THE SER-
PENTS FROM US: AND MOSES PRAYED FOR
THE PEOPLE. AND THE LORD SAID UNTO
MOSES,

MOSES, MAKE THEE A FIERY SERPENT, AND SET IT UPON A POLE: AND IT SHALL COME TO PASS, THAT EVERY ONE THAT IS BITTEN, WHEN HE LOOKETH UPON IT, SHALL LIVE. AND MOSES MADE A SERPENT OF BRASS, AND PUT IT UPON A POLE, AND IT CAME TO PASS, THAT IF A SERPENT HAD BITTEN ANY MAN, WHEN HE BEHELD THE SERPENT OF BRASS, HE LIVED.

THE restlessness, peevishness, and discontent which men are continually expressing, prove at once the degeneracy and corruption of human nature, and furnish a strong presumption of the immortality of the soul. To behold one generation after another, of moping, melancholy, fullen, surly beings, in the midst of an overflowing profusion of blessings, charging God foolishly, tormenting themselves unnecessarily, and disturbing others maliciously, clearly demonstrates, that man is alienated from his Maker, at variance with himself, and unkindly disposed towards his brother: in other words, that he is a fallen, a corrupted creature.

To

To behold men, whatever they have attained, whatever they possess, forgetting the things which are behind, and eagerly reaching forward to those which are before, the eye never satisfied with seeing, nor the ear with hearing, is a presumption at least, if not a proof, that we are designed of our Creator for something which this world has not to bestow; that some principle in our nature is superior to the gross and grovelling pursuits in which we are warmly engaged, but in which we find, and we take, no rest; and thus the very misery we feel, is a presentiment of the felicity which we were created to enjoy. But, alas, our dissatisfaction with sublunary good things, "the things which are seen and temporal," is not the result of experience, nor the resignation of a mind humbled to the will of God. No, it is the miserable effect, and expression, of insatiable desire, of unmortified pride, of disappointed ambition. If we arrive at our object with ease, its value is diminished by the facility of acquisition; if obstacles lie in the way, and possession be removed by distance of time and space, we are quickly

quickly discouraged, and timidly give up the pursuit. When empty, there is no end of our complaints; when full, we loathe and reject the best things: if we succeed, our prosperity destroys us with folly, insolence and self indulgence; if we fail, we are undone through shame, chagrin, and resentment; if we shun the rock of “vanity” on the one side, we are sucked into the whirlpool of “vexation of spirit” upon the other.

THE history of Israel is, in truth, the history of human nature. Did they discover a stubbornness which no calamity could tame, which no kindness could mollify: a levity which no steadiness of discipline could fix, a perfidiousness which no plea can excuse, an ingratitude which no partiality can extenuate, a stupidity which no intelligence can account for, a timidity and a rashness which no reason can explain? Alas, we need not travel to the deserts of Arabia, nor look back to the days of the golden calf, nor of the waters of Meribah, for the persons who
dis-

discovered such a spirit. We have but to look into our own hearts, we have but to review our own lives, in order to be satisfied, that such a spirit has existed, that it is shamefully odious in itself, highly offensive in the sight of God, and that we have good reason to abhor ourselves “and
“repent in dust and ashes.”

WE have pursued the history of Aaron, and of Balaam, in a continued series, that we might prosecute the remainder of the history of Moses, without any farther interruption; we therefore omitted, in it's proper place, that portion of it, which is partly recorded in the verses I have read: but it is of infinitely too great importance to be passed over wholly in silence, and therefore, we look back, and bring it into view, as an useful subject of meditation for this evening.

MOSES had lately descended from Mount Hor, whither he had been summoned to perform the last offices of humanity to Aaron, his brother: with mixed emotions,

tions, no doubt, which alternately marked the man, and the believer : mourning and mortified, yet patient, composed, and resigned to the will of Heaven. In executing sentence of death upon his brother, he heard the voice of God again pronouncing his own doom ; a doom in which, with the ordinary feelings of humanity, he acquiesces with reluctance, but must however acquiesce. But though death was before his eyes, and could be at no great distance, it abates nothing of his ardor for the glory of God, and for the good of Israel ; it breaks in upon no duty of his station, it disturbs not the benevolence, gentleness, and serenity, of his temper : he lives, acts, instructs to the very last ; and exhibits an instructive example, of that happy firmness and equanimity of soul, which is removed alike from stoical indifference, and contempt of death, and fond, infirm, unreasonable attachment to life. We find him, accordingly, in his 120th year, and the last of his life, not only engaged in employments suitable to age, those of deliberating, advising, and instructing ; but exerting

exerting all the activity and vigor of youth, in planning and executing fundry military enterprizes.

WE should be surpris'd, did we not know the cause of it, to find Israel in the fortieth year from their deliverance out of Egypt, just where we saw them the first month, by the way of the Red Sea, journeying from Mount Hor ; and even then, though every thing seem'd to be pressing them onward to the possession of Canaan, not led of their heavenly Guide directly forwards in the nearest track, but oblig'd to fetch a compass round the whole land of Edom, the possession allotted to, and already bestowed upon, the posterity of Esau. But Israel, and in them mankind, was thereby instructed to revere the destinations of Providence, to respect the rights, the property, and privileges of others ; that reason and religion, as well as sympathy and humanity, oblige a man to submit to the inconveniency of a journey somewhat more tedious and fatiguing, instead of attempting to cut a nearer passage

for himself, through the bowels and blood of his brother.

THE consciousness of having acted well, in taking this circuitous march round the land of Edom, and that they thus acted by the command of God, ought to have reconciled the minds of these Israelites to the little inconveniences of the way ; but their historian and leader, with his usual fidelity, informs us, that “ the soul of the
“ people was much discouraged because
“ of the way.”

MEN frequently do their duty with so ill a grace, that it becomes as offensive as downright disobedience ; the ungracious manner of compliance has the air of a refusal. God loves cheerfulness in every thing ; a cheerful, liberal giver ; a cheerful, thankful receiver ; a cheerful, active doer ; a cheerful, patient sufferer. And what an alleviating consideration is it, under the pressure of whatever calamity ?
“ This burden is imposed on me by the
“ hand of my heavenly Father ; this is a
“ fore

“ fore evil, but God can turn it into good.”
“ This affliction is not joyous, but griev-
“ ous; nevertheless afterwards it shall
“ yield the peaceable fruits of righteous-
“ ness.” When we are out of humor at
one thing, we are dissatisfied with every
person, and every thing; a harsh spirit,
and a hasty tongue, spare neither God nor
man. “ The people spoke against God,
“ and against Moses. Wherefore have ye
“ brought us up out of Egypt to die in
“ the wilderness? for there is no bread,
“ neither is there any water; and our soul
“ loatheth this light bread.”

OBJECTS viewed through the medium
of passion, like those strange uncouth ap-
pearances which are seen in glasses of a
certain construction, have little or no re-
semblance to what they are in nature and
truth. They are distorted and disfigured;
either magnified to such a degree as to be-
come hideous, or diminished so as to be-
come imperceptible; and, according to the
fit of the moment, men turn the one end,
or the other, of the perspective, to the eye,

and what they contemplate is, accordingly, removed to a great distance, and reduced to nothing, or brought nigh, enlarged, and brightened up. Employing this false kind of optics, Israel now considers Egypt, and all its hardships, with desire and regret, and looks forward to Canaan with coldness and distrust. The miraculous stream that followed them from the rock, is no water at all, and manna, angel's food, is accounted light bread. We are too little aware of the sinfulness and folly of discontent, and therefore indulge in it, without fear or reserve. We do not reflect, that it is to arraign at once, the wisdom and the goodness of God; to rob him of the right of judgment, and madly to increase the evil which was too heavy before.

IN general, the righteous Governor of the world permits this evil affection to punish itself; and Can there be a greater punishment, than to leave a fullen, dissatisfied wretch, to devour his own spleen? But, in the instance before us, He was provoked

voked to superadd, to this mental plague, a grievous external chastisement. “ And
“ the Lord sent fiery serpents among the
“ people, and they bit the people, and
“ much people of Israel died.” These might be the natural production of the wilderness, but providentially armed, for the occasion, with a greater malignancy of poison; or produced in greater abundance; or roused to a higher degree of ferocity. For what are the instruments which God employs to avenge himself of his enemies? He needs not to create a new thing in the earth; the simplest creature can do it. Nature, animate and inanimate, is ready to take up his quarrel; the frost or the fire, continued a little longer, or rendered a little more intense, will soon subdue the proudest of his adversaries. It is not the least of the miracles of divine mercy, that Israel had been preserved so long from the fury of those noxious insects, with which the desert swarmed, as Moses justly remarks, in recapitulating the history of God’s goodness to that people, during a forty years pilgrimage: “ Lest thine heart

“ be lifted up, and thou forget the Lord
“ thy God, which brought thee forth out
“ of the land of Egypt, from the house
“ of bondage; who led thee through that
“ great and terrible wilderness, wherein
“ were fiery serpents and scorpions, and
“ drought, where there was no water;
“ who brought thee forth water out of
“ the rock of flint*.”

THE rage of those dreadful creatures, which had been, during so long a period, by a supernatural power suppressed, now, freed from that curb, becomes a party too strong for a mighty host, flushed with recent victory. While, therefore, we adore and admire the goodness, which multiplies, the necessary and useful part of the vegetable and animal tribes, with such astonishing liberality, and limits those which are noxious, with such consummate wisdom and irresistible power, let us tremble to think, how easily he can remove the barrier which restrains the wrath of the crea-

* Deut. viii. 14, 15.

ture,

ture, and arm a fly, with force sufficient for our destruction. But the intention of God, in punishing, is correction and amendment, not ruin; returning mercy, therefore, meets the first symptoms of repentance, and a remedy is pointed out the moment that misery is felt; which sweetly discloses to us, the meltings of fatherly affection, outrunning, and preventing, filial wretchedness.

BUT what strange method of cure have we here? The poison of a serpent counteracted, and it's malignity destroyed, not by an external application, not by the virtue of an antidote, possessed of certain natural qualities, but by a blessing annexed to the use of an instrument, in itself inadequate, and to an action of the patient himself, flowing from his own will, and called forth by the appointment and command of God. The author of that excellent book, entitled the Wisdom of Solomon, has a beautiful reference to this story, when he says,

“FOR

“ For when the horrible fierceness of
“ wild beasts came upon these, and they
“ perished with the stings of crooked
“ serpents, thy wrath endured not for
“ ever. But they were troubled for a
“ small season, that they might be ad-
“ monished, having a sign of salvation,
“ to put them in remembrance of the
“ commandment of thy law. For he
“ that turned towards it, was not saved
“ by the thing that he saw, but by thee,
“ that art the Saviour of all. And in this
“ thou madest thine enemies confess, that
“ it is thou who deliverest from all evil*.”

BUT the grand commentary, on the history of the fiery serpents, is furnished by Christ himself, in his conversation with Nicodemus, the Jewish Ruler. “ As
“ Moses lifted up the serpent in the wil-
“ derness, even so must the Son of Man
“ be lifted up; that whosoever be-
“ lieveth in him should not perish, but
“ have eternal life†.”

* Wisdom, xvi. 5, 6, 7, 8.

† John iii. 14, 15.

FROM this it is evident, that many particulars in the Jewish history, and of their political economy, had an interest, and importance, which extended far beyond the present moment, or the sensible and obvious appearance of things. And, in this particular instance, our blessed Lord has furnished us with an instructive example, which ought to serve as a rule, for the application, and use, of figurative, allegorical and typical subjects. Here he enters into no detail; pursues no parallel or contrast, through a multiplicity of particulars; furnishes no wings to the imagination; but, fixing on one, great, general view of the subject, renders it thereby more powerful and impressive. He was conversing with a ruler of the Jews; was explaining to him the nature and end of his own mission; was deducing the nature and tendency of the gospel dispensation from the established rights of the Mosaic, and the received facts, of the Jewish history, with which Nicodemus was perfectly well acquainted. In this case, He refers to a noted event, and appeals, from
it,

it, to one which was shortly to take place, betwixt which a striking line of resemblance should be apparent—The elevation of the brazen serpent in the wilderness, for the healing of the Israelites who were perishing by the invenomed stings of the fiery serpents,—and, the elevation of the Son of Man upon the cross, the propitiation for the sins of the world; that when this last display of the divine justice and mercy should be exhibited, Nicodemus, and every intelligent and honest disciple of Moses, might be satisfied that “ God “ had at sundry times, and in divers manners” presented, as in a glass, to the fathers, the method of redemption by Jesus Christ.

ALL the application, then, which the words of the Saviour himself warrant us to make of this passage to him, is reduced to a few obvious, and striking, particulars. “ Fools,” such as the Israelites in the desert, and transgressors of the divine law in general, “ because of “ their

“ their transgression, and because of their
“ iniquities, are afflicted. Their soul ab-
“ horreth all manner of meat; and they
“ draw near unto the gates of death.
“ Then they cry unto the Lord in their
“ trouble, and he saveth them out of their
“ distresses. He sent his word and heal-
“ ed them, and delivered them from
“ their destructions*.”

The root of the evil, the cause of the plague, is to be found in human perversity and disobedience. The faithful, and the obedient sleep safe and secure in the lion's den: to the proud and rebellious, the innoxious worm is converted into a fiery serpent, full of deadly poison.—The remedy, for this fore evil, is to be traced up to the divine compassion, power, and goodness.

THE means of cure are not such as human wisdom would have devised, or the reason of man have approved; they are

* Psalm cvii. 17, 18, 19, 20.

the sovereign appointment of Heaven. The effect is preternatural, yet real; and reason rejoices, in what it could not have discovered. The sight of a lifeless serpent of metal, operating as an antidote to the mortal poison of one alive:—incredible, absurd! Such was the doctrine of the cross, in the eyes of prejudice, and philosophy, “and science, falsely so called.” “For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews, a stum-

“ a stumbling-block ; and unto the Greeks,
“ foolishness : but unto them which are
“ both Jews and Greeks, Christ, the power
“ of God, and the wisdom of God*.”

THE virtue flowed, from the divine appointment, operating together with the believing act of the patient. To the sufferer, who averts his face, or who wilfully and contemptuously shuts his eyes, that banner is displayed in vain ; no virtue issues from it, he perishes in his unbelief. To the despiser, the impenitent, the careless, Christ has died in vain. In the extension of all God's acts of grace to men, in order to produce the full effect, there must, of necessity, be an unity of design and exertion between the giver and the receiver, between him who acts, and him who is acted upon.

MAN's body is “ dust of the ground,” mere matter, separated from the spirit, incapable of motion or of direction. Even

* 1 Cor. i. 18—24.

that active, penetrating organ the eye, is but a little lump of pellucid clay, till the vital principle, the breath of God, kindle it's fires, and direct it's rays. It is this vital principle which, proceeding from God, exists in him, and possesses the power of rising and returning to him. The believing Israelite hears, in dying agonies, the proclamation of deliverance, lifts up his drooping head, looks, and is healed; his will meets the will of God, and the cure is already performed. The perishing sinner hears the voice of the Son of God, and lives. Lifted up upon the cross he utters his voice, "Look unto me
"and be ye saved, all the ends of the
"earth; for I am God, and there is none
"else*." One of his fellow sufferers hardens his heart and reviles him, turns from the Saviour with disdain, and dies impenitent,—the other hears with rapture the joyful sound, clings to the hope of salvation, prays in faith, and passes with him into paradise.

* Isaiah xlv. 22.

BUT the circumstance on which Christ chiefly rests, is Moses "*lifting up* the serpent in the wilderness." Moses, probably, had not a clear apprehension of the extensive meaning and import of the act which he was performing, any more than the dying men had, who were the subjects of the cure. They looked no farther than the present moment, and for relief from a malady which affected the body. But, like the high priest in later times, they were prophecying, without being conscious of it. He was erecting, and the congregation in the wilderness were contemplating, an anticipated representation of the great medium of salvation, which God had appointed from the foundation of the world; and had, in a variety of other predictions, circumstantially declared, and described, at different periods, to mankind. These predictions were slumbering unnoticed, neglected, misunderstood, even by the wise and prudent, in the Sacred Volume, a dead letter, till Christ, their quickening spirit, gave them life, and motion, and a meaning which they had not before.

IN the scene that passed in the wilderness, we behold the shadow of good things to come, a prefiguration of the death which Christ should die. He is here “evidently set forth crucified before us,” according to his own words, descriptive of “the decease which he should accomplish at Jerusalem.” “And I, if I be lifted up from the earth, will draw all men unto me*.”

THIS same idea, we have just observed, had been suggested by the evangelical prophet Isaiah, and a similar expression is put into the Saviour’s mouth by that harbinger of the Prince of Peace. “Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.”

AND, in another place, speaking of gospel times, “At that day, shall a man look to his Maker, and his eyes

* John xii. 32.

“shall

“ shall have respect to the Holy One of
“ Israel*.”

THUS was Moses, by what he did, and
Isaiah, by what he wrote, pointing out to
the world one, and the same, great object,
Christ Jesus, “ the end of the law for
“ righteousness ;” the substance of the
types ; the accomplishment of prophecy
and promise ; the bruiser of the serpent’s
head ; the restorer of defaced, defiled, de-
graded humanity. And thus we are taught
to regard, with peculiar respect, an event
which Providence has, in so many dif-
ferent ways, rendered illustriously conspi-
cuous ; the death of Christ, on the ac-
curSED tree.

WE shall have exhibited to you all
that Moses, and the prophets ; all that
the historian and the evangelist, have sug-
gested, on the subject of the brazen ser-
pent, when we have led your attention,
to the impious and idolatrous use made of

* Isaiah xvii. 7.

it in after times. That this illustrious instrument of Israel's deliverance in the wilderness, should be carefully preserved, as a monument of the divine power and goodness, and by length of time acquire venerability and respect, among the other valuable memorials of antiquity, is not to be wondered at. But every thing may be perverted; and a corrupt disposition has ever manifested itself in man, to exalt into the place of God, something that is not God. Accordingly, we find, about eight centuries from it's original fabrication, even in the days of Hezekiah, the brazen serpent exalted to divine honours, and a besotted people rendering that homage to the mean, which was due only to the hand which employed it. The zeal of that pious prince, therefore, is worthy of commendation, who, in reforming the abuses of religion, which prevailed at the time that he mounted the throne of Judah, abolished this among the rest. Regardless of the purpose for which it was at first framed ; of the venerable hand which
formed

formed and reared it ; and of the lapse of so many years which had stamped respect upon it, “ he brake in pieces
“ the brazen serpent which Moses had
“ made ; for unto those days the chil-
“ dren of Israel did burn incense to it,
“ and he called it Nehushtan*,” by way of contempt,—*a piece of brass.*

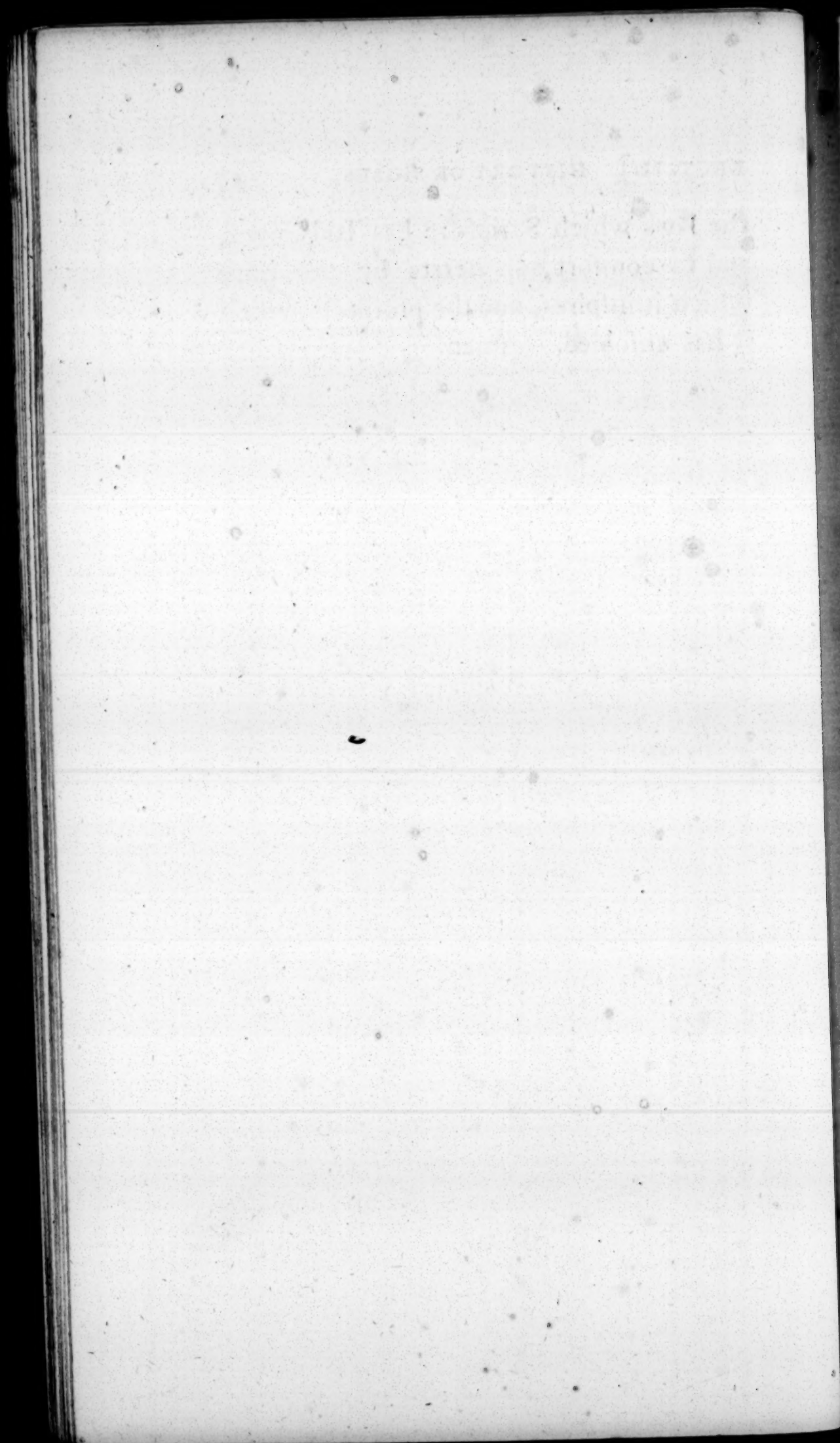
ON this part of the history of Moses, pagan antiquity has founded the fabulous history of Esculapius, the pretended god of medicine, whose symbol was a serpent twisted round a rod. The learned have, through a variety of particulars, traced the derivation of the fable from the fact ; but to repeat them, would rather minister to curiosity than to instruction and improvement. We dismiss the subject, then, with this general remark, That in more respects, than is commonly apprehended, and than it has had the candor to acknowledge, is pagan literature indebted to the Sacred Volume, that

* 2 Kings xviii. 4.

the wisdom of Egypt, of Babylon, of Greece, and of Rome, is traceable up to this source; that Moses is, of course, to be considered as the father of profane, as of sacred learning, from whom all subsequent historians, legislators, orators, and poets, have derived the lights which directed them in their several pursuits; that to the pure source of all wisdom, the Revelation from heaven, in a word, the world is indebted for the first principles of science, morality, and religion; which appear, to the attentive and discerning eye, through the mist in which credulous ignorance, or bold fiction, have involved them.

LET us hence be encouraged to revere the Scriptures, to search, and to compare them; to derive our opinions of religious subjects from that sacred source, instead of forcing the truth of God into an awkward supporter of our pre-conceived opinions. Above all, let it be our concern to regulate our conduct by the
the

the laws which Scripture has laid down,
and to comfort our hearts by the hope
which it inspires, and the prospects which
it has unfolded. Amen.



HISTORY OF MOSES.

L E C T U R E III.

NUM. XXVII. 12, 13, 14.

AND THE LORD SAID UNTO MOSES, GET THEE UP INTO THIS MOUNT ABARIM, AND SEE THE LAND WHICH I HAVE GIVEN UNTO THE CHILDREN OF ISRAEL. AND WHEN THOU HAST SEEN IT, THOU ALSO SHALT BE GATHERED UNTO THY PEOPLE, AS AARON THY BROTHER WAS GATHERED. FOR YE REBELLED AGAINST MY COMMANDMENT IN THE DESERT OF ZIN, IN THE STRIFE OF THE CONGREGATION, TO SANCTIFY ME AT THE WATER BEFORE THEIR EYES. THAT IS THE WATER OF MERIBAH IN KADESH, IN THE WILDERNESS OF ZIN.

THERE is something peculiarly interesting in hearing a plain, honest, intelligent man, without vanity, or self-sufficiency, or affected humility, talking of himself ; going into the detail of his own history, with the same fidelity and simplicity,

plicity, as if it were the history of a stranger ; unfolding his heart without reserve, disclosing his faults and infirmities without palliation, recording his wife and virtuous actions without ostentation ; and relating events, with all their little circumstances, according to the feelings which they excited at the moment.

It is pleasant to see an old man, with his faculties unimpaired, his spirits cheerful, his temper sweet, his conscience clear, his prospects bright ; enjoying life, without fearing death ; blending the modesty and benevolence of youth, with the wisdom and dignity of age. There is a double satisfaction in hearing such a one describe persons whom he knew, scenes in which he acted, expeditions which he conducted, schemes which he planned and executed.

AND such an one was Moses, who having, by divine inspiration, made the ages and generations before the flood to pass in review, and unfolded the history
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of Redemption, in it's connection with the system of Nature, and the ways of Providence, during a period of two thousand five hundred years; having admitted us to his familiarity and friendly instruction, during an eventful life of one hundred and twenty years, is now, with the same calmness and ease, admitting us to contemplate his behaviour in the immediate prospect, and up to the very hour, of his death.

THE idolatrous defection of Israel, in the plains of Moab, had been visited with a plague which swept away twenty four thousand of them. Immediately on the staying of that terrible calamity, Moses is commanded, with the assistance of Eleazer the high priest, to take the number of the people, from twenty years old and upwards, and to compare the muster roll of the day, with that taken in the wilderness of Sinai, thirty-eight years before. This being done, with all possible accuracy, two most singular

singular facts turn up, each singular considered separately and by itself, and both most singular, taken in their connection with each other. In a multitude so great, and at the distance of thirty-eight years, the whole difference is no more than one thousand eight hundred and twenty men : for, at the former period, the number of men of a military age, was six hundred and three thousand five hundred and fifty ; and at the latter, six hundred and one thousand seven hundred and thirty. But though the strength of the host was nearly the same, the individuals whereof it was composed were totally changed ; two names alone, of so many myriads, stood upon both lists, Caleb the son of Jephunneh, and Joshua the son of Nun, for Moses himself was under sentence of condemnation ; he was not to be permitted to pass over Jordan ; he was already numbered with the dead.

THE course of nature, it is true, is continually producing a similar effect on the human race, upon the whole ; but there is

is a degree of exactness in this instance, not to be accounted for on common principles, and which must be resolved into a special interposition of Providence, which had pronounced the doom of death on the whole body of offenders, in the moment of transgression, and, at the same instant, promised the reward of fidelity and obedience to those illustrious two; longevity, and the possession of Canaan. Vain, therefore, is the hope of so much as one guilty person escaping in a crowd, groundless the fear of singular goodness suffering, in the midst of many wicked.

It is related of Xerxes, king of Persia, much to the honour of his humanity, that surveying from an eminence the vast army with which he was advancing to the invasion of Greece, he burst into tears to think that in less than one hundred years they should all be cut off from the land of the living. What then, O Moses, were the emotions of thy soul, to see the event which Xerxes but anticipated, realized before thine eyes? To walk through the
ranks

ranks of Israel, without meeting so much as one man who followed thee out of Egypt, with whom thou couldst mingle the tears of sympathy over so many fallen, or remind of the joy and wonder of that great deliverance? Is not that man already dead, who has survived all his contemporaries? A consideration, among many others, powerfully calculated to reconcile the mind to the thoughts of dissolution, and to impress on the soul, the sentiment of the wise man, concerning the world, "I hate it, I would not live always."

LONG life, however, is not the less to be considered as a blessing. The love of it is a constitutional law of our nature; and the promise of it is annexed to the sanctions of the written law, as a motive to obedience: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee*:" and it is here bestowed as a reward on the faithful. Premature death, in like man-

* Exod. xx. 12.

ner, is an object of natural horror, it is threatened in anger, and is inflicted as a punishment. "The wicked shall not live half his days, and his memory shall rot." In general, a wise and merciful God hides from the eyes of men, the era of their departure out of the world. The bitterness of death consists in the foretaste, and the forerunners, of that great enemy. That bitterness, in it's full proportion, was wrung out, and mingled in the cup of Moses. The death of every Israelite was a death warning to him. He had lately ascended Mount Hor with Aaron his brother, stript him of his garments, closed his eyes to his last long sleep, and descended without him :and Mount Hor is only a few steps distant from Mount Abarim, and his own summons comes at length. He is respited, not pardoned, and a reprieve of forty years is, at length, expired.

It is in that awful, trying hour, we are at this time to trace the character, and mark the behaviour, of the man of God.

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FROM the moment he fell under the divine displeasure, which shortened the date of his life, we observe it lying with an oppressive weight upon his mind. The love of life manifests itself, and we behold, in the prophet, the man of like passions with ourselves. There is no incident of his life on which he dwells so much, and with such earnestness of interest, as this. The history of his offence is again and again repeated, not in the view of extenuating the guilt of it, but to vindicate the righteous judgment of God. The excellence of this part of his narrative, is its departing from the direct line of narration. He hastens forward to bring it early into view ; he returns again upon his footsteps, and presents it a second time to view. Is he reminding Israel of their rebellion and disobedience ? His own transgression, and the punishment of it, arise, and stare him in the face. Is he encouraging them in their progress towards the promised land ? He sighs to think that he himself shall never enter into it. At one time, he flatters himself with the hope that justice might per-
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haps relent, and presumes to expostulate and intreat, in terms earnest and pathetic, such as these; “ O Lord God, thou
“ hast begun to shew thy servant thy great-
“ ness, and thy mighty hand: for what
“ God is there in heaven or in earth, that
“ can do according to thy works, and ac-
“ cording to thy might? I pray thee let
“ me go over and see the good land that is
“ beyond Jordan, that goodly mountain,
“ and Lebanon*.”

At another time, he seems quietly to give up the cause as lost, and patiently prepares to meet his fate, and meekly resigns himself to the will of the Most High, which he was unable to alter. In a word, we see him at once the man and the believer, and a pattern well worthy of imitation, in both respects.

It is impossible to observe the conflict of Moses's soul, when this cup of trembling was put into his hands, without thinking

* Deut. iii. 24, 25.

of the bitter agony in the garden, of the travail of the Redeemer's soul, of that passionate address, "Father, if it be possible, let this cup pass from me"—of "sweat like great drops of blood falling down to the ground*"—of the triumph of resignation, "nevertheless, not my will, but thine be done"—of "humiliation to death, the death of the cross." Thus it "behoved him to fulfil all righteousness." Thus he taught men to obey the law of God, to use all lawful endeavours to preserve life; and thus he inculcated submission to that sovereign will which it is unprofitable, and impious, to resist.

"Get thee up," said God to Moses, "into this mount Abarim, and see the land which I have given unto the children of Israel†;" and this is all that the law can do for the guilty; it conducts to an adjoining eminence, it spreads a distant

* Luke xxii. 42—44.

† Lev. xvii. 12, 13.

prospect of Canaan, it can display it's beauty and fertility, it can inspire the desire of possession;—but it cannot divide Jordan, it cannot lead to victory over the last enemy, it cannot make “the comer
“thereunto perfect,” nor establish the soul in everlasting rest. Neither Moses, the giver of the law, nor Aaron, the high priest, under the law, could “continue by
“reason of death.” But the Apostle and High Priest of our profession is “entered
“into the holiest of all,” has opened a passage through the gates of death, to life and immortality; lifted up, first upon the cross, and then to his throne in the heavens, He is drawing all men unto him.

TOGETHER with the honest, though fond, attachment to life, which characterizes the man, and the pious resignation which marks the child of God, Moses discovers, on this occasion, that excellent spirit which sinks and loses the individual in the public. He cheerfully gives up his personal suit, and the cause of Israel henceforth engrosses him wholly. “And

“ Moses spake unto the Lord, saying, let
“ the Lord, the God of the spirits of all
“ flesh, set a man over the congregation,
“ which may go out before them, and
“ which may go in before them, and
“ which may lead them out, and which
“ may bring them in; that the congregation of the Lord be not as sheep
“ which have no shepherd*.”

LET modern patriots think of this, and blush at their pride and selfishness. But they are lost to all sense of decency, they keep each other in countenance by their multitude and confidence, and “ glory in their shame.” This noble conduct of the Jewish legislator was not the affectation of virtue and public spirit, the ostentatious boasting of a man who had no prospect, or a distant one, of being put to the trial; but the native greatness and superiority of a mind occupied with two grand objects, the glory of God, and the good of his country; a mind that could rejoice

* Num. xxvii. 15—17.

in the advancement of an inferior, and decrease with inward satisfaction, while the other increased. Ordinary men look with an evil eye upon their successors. A prince and his heir, though that heir be his own son, generally live upon indifferent terms; but Moses sees his dignity departing from himself, in his life time, departing from his family, given to his servant, without a murmur, without a sigh. It was enough to him that God had been pleased to adopt Joshua, for the purpose of finishing his work, of introducing Israel into their inheritance. It is no sooner intimated to him, than Joshua becomes his son, his brother, his friend; and he proceeds to his installation with as much alacrity, as he invested Aaron with the pontifical robes.

THIS solemn ceremony consisted of a variety of circumstances, which are well worthy of our attention; from their being of Divine appointment, from their great antiquity, from their inexplicable mysteriousness, or from their obvious significance.

nificancy. Joshua was already anointed with the unction of the Spirit; he was a person of singular piety, undaunted resolution, and unshaken fidelity: he had long attended upon Moses as his minister, had accompanied him into the mount, when he ascended to meet God, had traversed the land of Canaan as one of the spies, had brought up it's good report, and stood firm with Caleb in resisting the timid and discouraging representations of his colleagues. He possessed all the qualities natural, acquired, and miraculously dispensed, which were requisite to the discharge of the duties of that high and important station, to which Providence was now calling him. By the spirit which is said to have been in Joshua, some understand the spirit of prophecy, or supernatural powers of foreseeing, and of providing for future events. By taking in every circumstance, it seems rather to denote those rare gifts, with which nature had so liberally endowed him; wisdom, and courage, and strength; and which Providence was now calling forth
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for the general benefit. But though thus amply furnished for his great undertaking, God was pleased to command a solemn and public declaration of his choice, and that the object of it should, before the eyes of the people, be set apart by the imposition of the hands of Moses, to the office assigned him,

FORMS are necessary, because men are not spiritual; forms are interposed, that the understanding, the heart, and the conscience, may be approached through the channels of sense. And of all forms, recommended by Divine authority, and it's own significant simplicity, that of the laying on of hands, is one of the most ancient, the most frequently in use, and the most striking. By this solemn rite, the devoted victim was set apart for death, and the guilt of the offerer transferred, as it were, and laid upon the head of the oblation: and thus were the minister of the sanctuary, the general, the statesman, dedicated to the duties of their respective stations: thus new and extraor-

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dinary powers were conferred upon Joshua, thus Jesus took leave of his disciples, and left a blessing behind him, more precious than the mantle of Elijah.—
“ He led them out as far as Bethany,
“ and he lifted up his hands and blessed
“ them*.”

By laying on of the apostles' hands, miraculous gifts of the Holy Ghost were communicated; and by laying on of the hands of the presbytery, Timothy was solemnly set apart for exercising the office of a bishop; and thus a great part of the Christian world continues to install its ministers in the pastoral office.

MOSES was farther commanded “ to
“ cause Joshua to stand before Eleazer
“ the priest,” who was probably to offer
up sacrifice in behalf of the commander elect, and by this additional solemnity to impress both upon his own mind, and upon those of the spectators, the

* Luke xxiv. 50.

weight and importance of the sacred charge committed unto him. It is added, verse 20th, “And thou shalt put
“some of thine honour upon him, that
“all the congregation of the children of
“Israel may be obedient.”

THIS is interpreted by some commentators, of those rays of glory, which are supposed to have furrounded the head of Moses, ever since his descent from God in the mount, and which so dazzled the eyes of the beholder, that, in speaking to the people, he was under the necessity of putting a veil over his face. By the imposition of his hands upon the head of Joshua, according to the commandment, this external, sensible honour is understood to have been communicated from the one to the other, and that, in consequence of it, Joshua henceforth wore a visible token of the choice of Heaven.

CONJECTURE and fancy blend too much in this exposition, to procure for it a
very

very high degree of respect. Juster and more sober criticism, explains the passage as implying, that Moses should immediately associate Joshua with himself in the executive powers of government, devolve upon him a share both of the respect and the care, which pertained to the supreme command; that he might enjoy the satisfaction, while he yet lived, and which he so much desired, of beholding a wise and a good man, conducting the Israelitish affairs, in church and state, with discretion, and carrying on the plan of Providence to it's consummation.

THERE is another article in the injunction laid upon Moses, respecting the appointment of his successor, which has greatly exercised and puzzled the critics. “ And he shall stand before Eleazar the
“ priest, who shall ask counsel for him,
“ after the judgment of Urim, before the
“ Lord; at his word shall they go
“ out, and at his word they shall come
“ in, both he and all the children of
“ Israel

“ Israel with him, even all the congregation*.”

THE difficulty is, What was the Urim, and the judgment of Urim, of which Eleazar was to ask counsel in behalf of Joshua, and wherein Moses differed from Joshua as to this? Urim is, in general, in scripture, found in connection with Thummim. The words import *light* and *perfection*; and they appear to have been some part, or appendage, of the breast-plate, that essential article of the high-priest's dress. They were not, it is alleged, the production of human skill, like the other particulars of the sacred clothing, for there is no account of their fabrication by the hands of man; but when the breast-plate was finished, Moses, we are told, “ put into it the Urim and “ the Thummim,” whatever they were, immediately from God.

THE method of consultation has also furnished ample matter of dispute. The

* Num. xxvii. 21.

most approved tradition is this, for scripture gives but few, and those very general hints, upon the subject, the person who desired to consult the oracle, and none but public persons, and on great public occasions, were admitted to that privilege, intimated his intention to the high priest; who, at the hour of incense, arrayed in his pontifical vestments, entered the holy place, accompanied, at a little distance, by the magistrate or general who made the enquiry. The high priest placed himself with his face towards the entrance of the most holy place. The veil which separated the holy place from the holy of holies, was drawn up for the occasion, so that he stood directly fronting the ark of the covenant, over shadowed by the cherubim, where the Schechinah, or visible glory, resided. The enquirer then standing behind, pronounced the question, or consultation, in a few plain words; such for example, as these, "Shall I go up against the Philistines, "or shall I not go up?" This question was again repeated solemnly and distinctly by

by the high priest before the Lord : and on looking downwards upon the Urim in the breast-plate, the answer of God was seen in characters of reflected light, from the excellent glory, and which the high priest audibly repeated in the ears of the party concerned : “ Go,” or “ thou shalt not go.”

WHEN the oracle refused to give any response, as in the case of Saul, it was considered as a mark of high displeasure. God would not answer that wicked prince “ by the judgment of Urim,” but because he had wilfully forsaken God, an offended God, in just displeasure, gave him up to ask counsel of hell, and to follow it to his own destruction. “ We have also,” Christians, “ a more sure word of prophecy, where-
“ unto ye do well that ye take heed ; as
“ unto a light that shineth in a dark
“ place, until the day dawn, and the day-
“ star arise in your hearts*.”

* 2 Peter, i. 19.

JOSHUA being referred to this mode of consultation, compared with the history of Moses, points out the difference between these two leaders of Israel.—
“There arose not a prophet since in Israel
“like unto Moses, whom the Lord knew
“face to face*.”

GOD manifested himself immediately unto Moses ; conversed with him as a man with his friend. Joshua was kept at a greater distance, and enjoyed communion with God through the intervention of appointed means. Just as before Moses was admitted to the very summit of the mount, received within the veil of thick darkness, which at once concealed and revealed the Divine glory ; while Joshua was confined to a lower region, kept in the place and on the duty of a servant. But we must conclude.

THE whole scene which has now passed in review, speaks directly to the heart

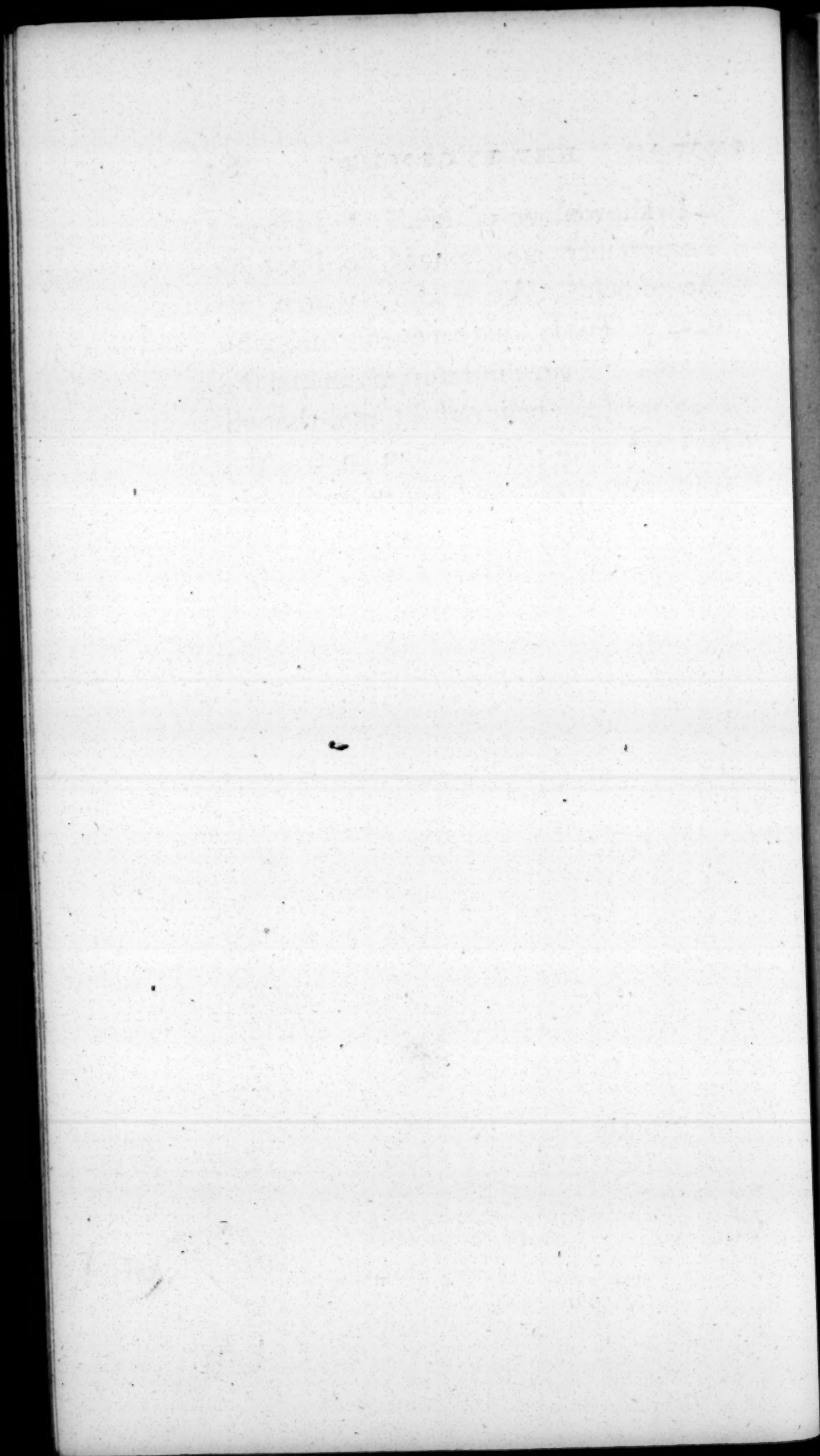
* Deut. xxxiv. 10.

and conscience. It presents a striking, and instructive instance, of the goodness and severity of God. The faults and infirmities of his dearest children he neither overlooks, nor forgets to punish. For one offence, and seemingly a slight one, Moses is excluded from Canaan. No humiliation, no penitence nor intreaty can, of themselves, remove the guilt or prevent the chastisement of sin. The neglect or insult offered by a child, a brother, a friend, strikes deeper than the most violent outrage from a stranger, or an avowed enemy. The transgression of Moses at the waters of strife was thus aggravated, and he must die for it. O my God, enter not into judgment with me, whose crimes are heightened by every circumstance of aggravation—deliberation, presumption, filial ingratitude, in the face of solemn and repeated engagements. If Moses died the death, for once speaking unadvisedly with his lips, in the moment of passion; “ if thou,
“ Lord,

“ Lord, art strict to mark iniquity, where
“ shall I stand;” how shall I escape?

BUT is death a punishment to a good man? No. As in the death of Moses, therefore, we behold the justice and severity of God, so, in it's consequences, we behold his goodness and loving kindness. The evil is slight and temporary; the good is unspeakably great, and eternally permanent; exclusion from Canaan is admission into the kingdom of heaven; “ to be absent from the
“ body, is to be present with the Lord.” Faith, indeed, redeems not from the power of the grave, but it dissipates all the horror of the tomb; transforms it into a resting place for the weary pilgrim; and converts the king of terrors into a minister of joy. “ O death,
“ where is thy sting? O grave, where
“ is thy victory? Thanks be to God,
“ who giveth us the victory, through
“ Jesus Christ our Lord.” “ The saying
“ that is written, is come to pass, death
“ is swallowed up of victory; mortality
“ is

“ is swallowed up of life.” “ Life and
“ immortality are brought to light by
“ the gospel.” We “ know whom we
“ have believed:” we believe in him who
hath said, “ I am the resurrection and the
“ life; he that believeth in me, though
“ he were dead, yet shall he live. And
“ whosoever liveth and believeth in me,
“ shall never die.”



HISTORY OF MOSES.

L E C T U R E IV.

NUM. XXXI. 1, 2.

AND THE LORD SPAKE UNTO MOSES, SAYING,
AVENGE THE CHILDREN OF ISRAEL OF
THE MIDIANITES: AFTERWARDS SHALT
THOU BE GATHERED UNTO THY PEOPLE.

THE interest, which every Reader of taste and sensibility takes, in the life and actions of Moses, is never permitted to flag, much less totally to sink and expire. His infant cries, from the very first moment, awaken our sympathy; and his departing words, at the age of a hundred and twenty years, continue to excite our esteem and admiration. Whether employed as a minister of vengeance, or of mercy, he inspires affection or commands respect.

THE love of life is not only natural and innocent, but important and necessary. We are instructed to guard, to preserve, to prolong it, at once by the constitution and frame of our nature, and by manifold examples of the highest authority. And while Providence permits the farther extension of it, the reasons, and the end of that extension, are obviously manifest. Not a single hour is added to the life of any one, merely to make up such a quantity of time. No, every moment is destined to it's peculiar purpose, passes to account, calls to it's proper use and employment. To dream of premature retirement from the exercise of our faculties and functions, of mere existence without employment, is an attempt to defeat the intention of the Creator, in sending us into the world; it is a degradation and perversion of the powers of the human mind; it is to be dead while we live. The enquiry of a well regulated spirit, to the last, is, " Lord " what wouldst thou have me to do?" " While any of my powers remain, how-
" ever

“ ever blunted, however impaired, to
“ whom shall I dedicate the poor remains ?
“ Enfeebled, exhausted as I am, is there
“ no one respect in which I can yet glo-
“ rify God, or be useful to my fellow
“ creatures ?” And, to the last, the great
Supporter of life, the Ruler of the world,
has some command to give, some labour
to be performed, some exercise of the
hand, of the head, or of the heart to en-
join ; some purpose of justice or of love to
accomplish.

MOSES has received warning to depart,
but the hour of release is not yet come.
And though his offence at the waters of
Meribah must be punished with death,
the tranquillity of his mind is not there-
by discomposed, nor his intercourse with
Heaven interrupted, nor his zeal in per-
forming the duties of his station abated.
The God whom he had so long and so
faithfully served, continues to converse
with him as a man with his friend, com-
municates to him his designs, and employs
him in the execution.

OUR lives too are forfeited; the sentence of death is upon us; under a respite of unknown, uncertain duration, our days are passing away. Improved ever so well, they cannot indeed redeem from the grave, nor alter the immutable decree; but their improvement may alleviate the bitterness of death, and pluck out the sting. The inevitable course of nature, and the righteous decisions of a holy law, destroy not the sacred communications which subsist between a merciful God and a gracious spirit. To receive a command from an offended father, after judgment has been pronounced, partakes of the nature of a pardon; and it is no slender consolation, even under the stroke of justice, to reflect, that paternal affection was pleased to regard and accept future obedience and submission, if not as an atonement for offence, at least as a mark of contrition for having transgressed. As if, therefore, we could wipe out the memory of the past; as if persevering labours of gratitude and love could purchase our release; as if death were to be prevented, disarmed,

disarmed, or destroyed, by the efforts of the passing moment, let us awake and arise to the knowledge, the study, and the practice of our heavenly Father's will.

THE service prescribed to Moses, on this occasion, was the execution of justice on a nation of offenders. The nature of the offence has been hinted at in a former lecture* ; and we may form a judgment of it's enormity, from the vengeance which pursued it. The state of Midian, at the period in question, exhibits the last stage of moral depravity—a corrupted people carrying on a temporary political design, by means the most scandalous and dishonourable—the dearest and most delicate interests, of human nature, vilely sacrificed to it's worst and most disgraceful propensities—husbands countenancing the prostitution of their wives, and parents that of their daughters, in order to gratify ambition, avarice, or revenge. A nation of such a character is, necessarily, hastening to utter destruction,

* Vol. iv. 457.

without fire from heaven, or the sword of a foreign enemy. But what vice was accelerating by it's own native energy, Providence hastens to an issue by a special interposition, and "the Lord makes "himself known by the judgment which "he executes."

THE force which it was thought proper to employ, for the extermination of this debauched race, is indication sufficient how low it's character was rated. Immersed in sensuality, enervated by luxury, a handful of men was deemed enough to destroy them. A thousand out of every tribe of Israel, twelve thousand men in all, Moses considers as fully competent to the execution of this enterprize; and the event fully justified the estimate which he had made. It is likewise remarkable, that he neither commands in this expedition, in person, nor commits the conduct of it to Joshua, or to any other man of the military profession; but to "Phineas, the son of "Eleazar the priest," furnished "with "the holy instruments, and the trumpets
"to

“to blow, in his hand.” We have here, therefore, the idea of a solemn public execution, rather than of regular war. No resistance is made, no blood but that of the criminals is shed; they dare not meet in the field those whom in the secret chambers they could ensnare. In vain does their hoary adviser, Balaam, urge them to feats of arms, and set them an example of courage; supported by five kings and their armies, he falls together with them, by the sword of Israel, an awful monument, how certainly, however slowly, eternal justice overtakes the sinner!

THE immense booty, which this easy, victory transferred to the Israelites, is a farther demonstration of the feebleness and dissoluteness of their unwarlike enemy. They had wealth without being rich, luxury without enjoyment, policy without wisdom, kingly power without government, and zeal for religion, without an object of worship. They are conquered the moment that they are attacked, having no resource in public or in private virtue;

tue; men lost to a sense of what constitutes true female dignity, women precipitating that corruption of which they were the miserable victims—they hold up to mankind, a fearful but instructive example of the native, necessary, inevitable consequences of vice. Up to similar causes the downfall of still greater states may be traced; and if sin be the ruin of any kingdom, what individual offender shall dare to flatter himself, with the hope of escaping the righteous judgment of God?

THE severity with which judgment was executed on the Midianites, helps farther to unfold their character. An effeminate, luxurious people, generally excites contempt at most; but here a holy and just indignation is kindled. Heaven itself is up in arms against a degenerate race; and Moses, the meekest of men, accuses the exterminators of the whole race of Midian, of weak and excessive lenity. How is this to be accounted for? It will be found on enquiry, that, in a very dissolute state of society,

society, vices of the most odious and atrocious kind are necessarily blended with others less offensive. The love of pleasure is the predominant character; but in order to feed and support that passion, arts the most criminal, and detestable, must be employed. Injustice, violence, perjury, and murder, follow in the train of lust. The moral principle is destroyed: all sense of shame is lost. The general depravity keeps every individual transgressor in countenance. Appearances are no longer attended to, or kept up. Men glory in their shame. The very offices of religion are perverted into instruments of debauchery. Such, apparently, was the state of Midian at the period under review; such was that of Israel during the government and priesthood of Eli; and such was that of the Assyrian and Roman empires, immediately previous to their subversion. And, in such a state, Is it any wonder to see heaven and earth combined to root out and overthrow — a Holy and Righteous God

God employing the ministration of the gentlest of mankind to cut off the name and memory of such a people from the earth? When punishment so signal is inflicted, we may safely infer, that the guilt which provoked it, from such hands, was enormous.

ON reviewing the little army of Israel, after the victory, a fact turns up unequalled in the history of mankind—not so much as one of the twelve thousand has fallen in battle: and that, in attacking and destroying a nation, so populous as to contain thirty-two thousand females of a particular description*. The hand of God was clearly visible in this, and it was thankfully acknowledged. The superfluous ornaments which lately published the shame of Midian, now proclaim the piety and gratitude of Israel; and become part of the sacred treasury of the tabernacle. Every creature of God is

* Num. xxxi. 35.

good in itself, and intended to do good. Use the world so as not to abuse it, and the Creator is glorified. Every day added to our life, is as much a miracle of mercy, as the preservation of every individual of the twelve thousand in the day of battle. Let our gratitude declare itself in an habitual devotedness of heart and life, to the God of our life, and the length of our days; let us present our
“bodies, a living sacrifice, holy, accept-
“able unto God, which is our reasonable
“service: and be transformed by the
“renewing of our mind, that we may
“prove what is that good, and accept-
“able, and perfect will of God*.”

IN the punishment inflicted on Midian, we behold a righteous God prosecuting an injury done to Israel, as an insult offered to himself. And, indeed, every offence against society is a direct attack of the divine authority, which has fenced the person, the fame, and the vir-

* Rom. xii. 1—2.

tue of our neighbour on every side, against all assaults, whether of violence or of deceit. The character and conduct, in connection with the untimely end, of the arch-seducer Balaam, are an awful and instructive instance of the justice of God, in making signal guilt its own avenger, and furnish a striking illustration of the observations made by the psalmist and his wise son: "Behold, he travaileth with
" iniquity, and hath conceived mischief, and brought forth falsehood.
" He made a pit, and digged it, and is
" fallen into the ditch which he made.
" His mischief shall return upon his own
" head, and his violent dealing shall come
" down upon his own pate. I will praise
" the Lord according to his righteousness;
" and will sing praise to the name
" of the Lord most high*." "The hea-
" then are sunk down in the pit that
" they made, in the net which they hid
" is their own foot taken. The Lord is
" known by the judgment which he exe-

* Psalm vii. 14, 15, 16, 17.

" cuteth :

“ cuteth : the wicked is snared in the
“ work of his own hands*.” “ For the
“ ways of man are before the eyes of the
“ Lord, and he pondereth all his go-
“ ings. His own iniquities shall take
“ the wicked himself, and he shall be
“ holden with the cords of his sins. He
“ shall die without instruction : and in
“ the greatness of his folly he shall go
“ astray†.”

—IN the faint resistance made, by the Midianites, to a force so small, we behold the native tendency of vice to enfeeble and enervate. Sunk in effeminacy and sloth, they are overcome as soon as attacked. Strong in cunning, they are destitute of true wisdom, and defective in valour. The foe that assaults, that conquers them, is within. “ The wicked flee when no man pursueth, but
“ the righteous is bold as a lion.” Addictedness to the pleasures of sense gra-

* Psalm ix. 15, 16.

† Prov. v. 21, 22, 23.

dually,

dually, though insensibly, encroaches on all the nobler principles of our nature, undermines, and subverts them. Every spring of the soul is relaxed through disuse; the bodily powers become languid, and the sluggish giant becomes an easy prey to the active and vigorous child. Exercise your faculties, and they will increase and improve; neglect them, and they will quickly fall into utter decay. Fear God, maintain "a conscience void of offence," and bid defiance to what earth and hell can do against you.

—IN the free-will offering of these grateful Israelites, for protection and deliverance in the day of battle, behold a laudable example of attention to the ways of Providence, and of thankful acknowledgement of them. Let friends, after the days of separation are at an end, after the hour of danger is past, reckon their numbers. Do they remain intire, not one missing; is no alloy mingled with the joy of re-union? It was the hand of God that supported; he "gave his angels charge concerning
"you

“you.” “He covered you with his feathers; his truth was your shield and buckler; no evil befel you, no plague came nigh your dwelling.” “Give unto the Lord the glory due unto his name; offer unto him thanksgiving, honour him with your substance;” present “the calves of your lips,” the devotedness of your hearts, the obedience of your lives.

—DOES the punishment of this people appear to any rigorous and excessive? Let them consider that they are very incompetent judges of God’s moral government; that they see but a few scattered fragments of the vast scheme of Providence; that creatures themselves ignorant, weak and criminal, must be much unqualified to “hold the balance and the rod;” that every transgression of the divine law merits death; that “fools” only “make a mock at sin.” Let the whole earth tremble before Him “who will by no means clear the guilty:” who has denounced “indignation and
 Vol. V. H “wrath,

“wrath, tribulation and anguish against
“every soul of man that doth evil;”
while, to the humble and contrite in
heart, he proclaims his name, “The
“Lord, the Lord God, merciful and gra-
“cious, long-suffering, and abundant in
“goodness and truth; keeping mercy for
“thousands, forgiving iniquity, transgres-
“sion and sin* ;” “visiting the iniquity
“of the fathers upon the children, unto
“the *third* and *fourth* generation of them
“who hate him;” but shewing “mercy
“to *thousands* of them that love him and
“keep his commandments†.”

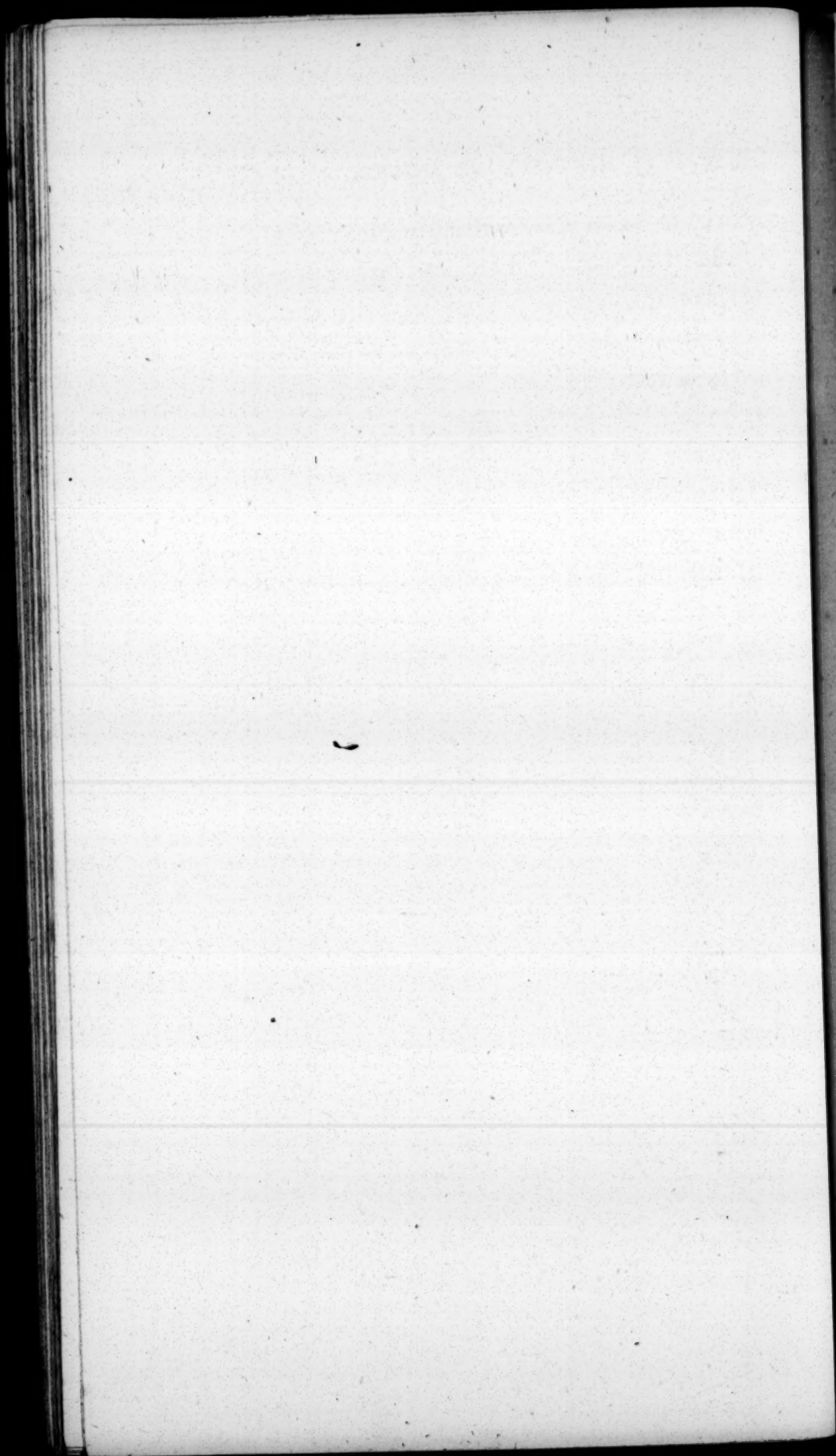
—IN the leader and commander of Israel, behold, once more, a man exalted far above all temporary, all selfish concerns; occupied only with the interests of truth and justice, with the duties of his station, the prosperity of his charge, the glory of Him who had conferred it upon him. In this last object his whole soul is

* Ex. xxxiv. 6, 7.

† Ex. xx. 5, 6.

absorbed.

abforbed. He walks already on air, and beholds the world under his feet; but forgets not that he is yet in it, and that in every ftate, and at every period of exiftence, a rational being may promote, and ought to be ftudying how he may beft promote, the honour of his Creator, by adminiftring juftice, or extending mercy to his fellow creatures. Confider him well; and, in your fphere, with the means and ability you enjoy, go and do likewise—and God grant us all wifdom to know and do what is well-pleafing in his fight.



HISTORY OF MOSES.

L E C T U R E V.

NUM. XXXV. 9—15.

AND THE LORD SPAKE UNTO MOSES, SAYING,
SPEAK UNTO THE CHILDREN OF ISRAEL,
AND SAY UNTO THEM, WHEN YE BE COME
OVER JORDAN, INTO THE LAND OF CA-
NAAN; THEN YE SHALL APPOINT YOU CI-
TIES, TO BE CITIES OF REFUGE FOR YOU;
THAT THE SLAYER MAY FLEE THITHER
WHICH KILLETH ANY PERSON AT UN-
AWARES. AND THEY SHALL BE UNTO YOU
CITIES FOR REFUGE FROM THE AVENGER;
THAT THE MANSLAYER DIE NOT, UNTIL
HE STAND BEFORE THE CONGREGATION IN
JUDGMENT. AND OF THESE CITIES WHICH
YE SHALL GIVE, SIX CITIES SHALL YE
HAVE FOR REFUGE. YE SHALL GIVE THREE
CITIES ON THIS SIDE JORDAN, AND THREE
CITIES SHALL YE GIVE IN THE LAND OF
CANAAN, WHICH SHALL BE CITIES OF RE-
FUGE. THESE SIX CITIES SHALL BE A RE-
FUGE BOTH FOR THE CHILDREN OF ISRAEL,
AND FOR THE STRANGER, AND FOR THE
SOJOURNER AMONG THEM; THAT EVERY
ONE THAT KILLETH ANY PERSON UN-
AWARES MAY FLEE THITHER.

HUMAN laws are, generally, the result of experience, not the provision of foresight. Occasion dictates the encouragement to be given, the restraint to be imposed, the punishment to be inflicted. The multiplication of new and extraordinary cases, must, of course, swell the size of the statute book. Through change of circumstances, some institutes must sink into disuse and oblivion, and others rise into existence and force. Hence the variety, the opposition, the contradiction, of different codes of law, not only in different countries, but in the same country, at different periods.

THERE are, at the same time, certain general and fixed principles of law, applicable to every state of society; which, founded in eternal, unchangeable, truth and justice, are in perpetual force, and of universal obligation. Divested of every thing arbitrary, local and temporary, they address themselves to the understanding and conscience of every man, and irresistibly

bly carry conviction with them. The genius, the character, and the progress of any people, a sagacious Observer will be able to trace, with tolerable accuracy, in their legislation, in their institutions political and religious; for those of a moral tendency never vary. It is easy to discern in the spirit of the laws, what is the spirit of the nation; to discern whether liberty or despotism, moderation or tyranny is predominant.

BUT the constitution of the Commonwealth of Israel possesses distinctive features. It was formed by Divine Wisdom, long before it had a local residence wherein to act. The laws by which Canaan was to be governed, were enacted in the wilderness. Prescience made provision for cases, which could not as yet have arisen. Republican equality was blended with absolute unlimited Theocracy; a liberty and a sovereignty were established, in perfect harmony, and yet both to their utmost extent. The Levitical part of the constitution was adapted to this state of

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things.

things. The priesthood, in respect of property and possession, was reduced below the level of their brethren; while by their office and employments, by the homage paid, and the provision made for them, they were raised above their fellows. They were appointed to minister at the altar of God; and it was his will, and it was reasonable, that they should live by it.

ONE of the last public services in which Moses was employed, is the settlement of this branch of the political economy,—the establishment of religion, without which, no state can long exist; and the appointment of a moderate, but certain, and steady provision, for its ministers.

FORTY and eight cities, in all, with their suburbs, and an extent of territory around every one, not exceeding two thousand cubits, in all directions, were to be set apart for the tribe of Levi, and distributed by lot. As the lot was specially ordered by Divine Providence, the dispersion of
of

of this tribe over the whole land, there is good reason to believe, God in wisdom over-ruled, favourably to the exercise of their sacred function. Of their other privileges and immunities, we are not now led to treat. The words which we have read, limit our attention to an institution, in many respects, singular, and unexampled, in the history of mankind—the appointment of six of the Levitical cities, as places of refuge for the unintentional, and therefore less criminal, manslayer. Respecting this institution, and its reason and design, the following particulars recommend themselves to our notice.

THE provision, which is here made, refers to a case of singular importance to society; on which, indeed, the very being of society depends—the security of human life against violence. To take away the life of another, is the most atrocious offence which man can commit against man. The laws of every well-regulated community have, accordingly, marked it as the object of just vengeance, saying,
in

in the language of the supreme Legislator, "Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed." But into the commiſſion of this offence, as of every other, circumſtances of aggravation, or of alleviation may enter; and every wiſe legiſlator will take theſe into conſideration; adapting the degree of puniſhment to the degree of criminality, diſtinguiſhing the action, as connected with, or ſeparated from, the intention. To the wilful and deliberate murderer, no place was to ſerve as a ſanctuary; to him, the altar itſelf was to afford no protection. But a man may deprive his neighbour of life, without incurring the guilt of murder; and it muſt be imputed to him as a calamity, not as a crime. To meet ſuch a caſe, the provision in queſtion was made; and a refuge was provided for both the citizen, and the ſtranger, who might "unawares," without malice or intention, occaſion the death of another.

THIS refuge, however, was not wholly unreſtricted, but ſubject to a variety of
regu-

regulations, all calculated powerfully to impress on the minds of the people, an awful sense of the value put on the life of man, by the Great Legislator: and to serve as a caution not only against deliberate violence, but even against carelessness and inattention, where the life of another was concerned. Blood lies heavily, as it ought, on the head of him who sheddeth it, however innocently; and the consciousness of it will ever be felt, as a severe punishment, by a sensible heart, though no judge arise to avenge it. But, punishment, to a certain degree, was inflicted on the manslayer, by the very statute which appointed the refuge; and to the uneasy reflections, arising from having been the unwilling instrument of a man's death, were superadded alarming apprehensions, and painful restraints.

THE first regulation, limited the number of these cities to six, for the whole commonwealth of Israel. Hence, an escape to a place of refuge must, in many instances, have been effected through much danger,

danger, exertion, and labour ; and the unhappy fugitive must frequently have felt all the bitterness of death, in his solicitude to flee from it. Thus, while the finger of mercy pointed to the strong hold of safety, the voice of justice exclaimed, “ flee for thy life, look not behind thee, “ lest thou perish ; behold the avenger of “ blood is at thy heels.”

BUT that the danger, and the anxiety resulting from it, might be diminished, as far as the limited number of the cities would admit, it was determined by the lot, that these should be dispersed, at the most commodious distances over the country ; and it was expressly provided that three of them should be on each side the Jordan, in order to facilitate, and to secure escape, at the seasons when that river overflowed it's banks, and rendered a passage tedious, difficult, or impracticable. In the same view, it has been affirmed, and seems probable, that the roads which led to these cities were formed, and maintained, at the public expence, and

and that their breadth was very considerable; that every obstruction was removed out of the way, bridges were thrown over interposing streams, and when roads happened to cross, or separate, an index, inscribed with the word *Refuge*, pointed out the right course. And thus, an institution humane in it's design, was rendered more so, by the manner in which it was observed.

BUT again, the city was, in the first instance, to serve only as a temporary refuge, and afforded shelter only till enquiry was made into the fact, and till judgment was solemnly given between the manflayer and the avenger of blood, upon evidence adduced. If criminal intention was proved, there was no remedy, blood demanded blood, the prisoner must be delivered up into the hands of justice. If otherwise, publick protection was granted, and he was restored to his refuge. The ordinance having it in view, not to prevent and suppress the truth, but to bring it openly and fully to light,

THE

THE innocence of the prosecuted party having been made clearly to appear, he was restored, indeed, to his refuge, but it became, at the same time, his prison. Exiled from his native possession, and from all that rendered it dear; doomed to live among strangers, to subsist on their bounty, perhaps to feel their unkindness or neglect, he must drag out a comfortless existence, to an unknown, uncertain period; or stir abroad under constant apprehension, and hazard of his life. And confinement is still confinement, though in a place of safety, a city of refuge: and ignorance and uncertainty respecting the termination of our misery, are bitter ingredients in the cup of affliction. “It
“may outlast life,” sad thought! “or
“consume the best and most valuable
“portion of my days. Unhappy that I
“am, to have introduced mourning into
“my neighbour’s family, and desolated
“my own. Though I feel not the pangs
“of remorse, my heart is torn with those
“of regret; and blood, though shed with-
“out

“out a crime, is a burden too heavy for
“me to bear.”

THE last regulation, on record, respecting this subject, was a permission to the hapless manslayer to “return into the
“land of his possession,” on the death of the high priest. The reason of this ordinance does not appear; but it contains a circumstance very affecting to the prisoner himself, and affecting to all Israel. His release from confinement could be purchased, only by death, the death of another; and that, not of an ordinary citizen, but of the most dignified, and respectable character, in the Republic. The weight of blood innocently shed, was at length to be removed; but how? Not by the demise of him who shed it, but of “the high priest which should be in
“those days.” And may we not suppose a refugee of sensibility, looking forward to this event, with the mixed emotions of hope, and of sorrow? The very cause of his enlargement, makes it to partake of the nature of a punishment. He dares hardly
wish

wish for liberty, for it involved guilt deeper than what already lay upon his head; deliberate devising the death of his neighbour, and taking pleasure in it.

Now, if guiltless homicide, subjected the perpetrator of it to such accumulated danger, anxiety, and distress, how atrocious, in the sight of God, must wilful murder be? And how sacred, in the sight of man, ought to be the life of his brother, and every thing relating to it's preservation and comfort, his health, his peace, his reputation? To attack him in any of these respects, is to level a blow at his head, or, where he feels more sensibly still, at his heart.

LET us review this last of the Mosaic institutions, and mark it's reference to a clearer, and more explicit dispensation: for it, too, is evidently "a shadow of good things to come."

—THE flying "manslayer" is an affecting representation, of what every man is
by

by nature, and by wicked works; an unhappy creature, who has offended against his brother, has violated the laws of society, has broken his own peace of mind, and trampled on the divine authority, not only accidentally and unintentionally, but deliberately, presumptuously. His conscience, "like the troubled sea," cannot rest. What he feels is dreadful, what he fears is infinitely worse. With trembling Cain, he apprehends, that every one who meeteth him will slay him: his multiplied crimes cry out of the ground for vengeance upon his head—while eternal, inflexible justice, like "the avenger of blood," pursues him to the death. To flee from, or to endure the wrath of an offended God, is equally impossible. All nature is up in arms against him; he is become a terror to himself; the king of terrors aims his fatal dart, and hell follows after.

—THE "refuge" provided by this statute, for the unhappy man who had destroyed his brother, and troubled his own

soul, prefigures the remedy prescribed, by infinite wisdom, for the recovery of a lost perishing world—that dispensation of Divine Providence in which “mercy and
“truth are met together, righteousness
“and peace have kissed each other.” Fear not, guilty creature, there is hope concerning thee; thou shalt not die. The God whom thou hast offended, even He,
“hath found out a ransom;” He hath
“laid help on One who is mighty to save,
“even to the uttermost, them who come
“unto God through Him.” Cease from the anxious enquiry, “Who shall ascend
“into ‘Heaven to bring Christ down
“from above? Who shall descend into
“the deep to bring up Christ again from
“the dead?” “The Word is nigh thee,” and in this Word, “the Lord brings
“near his righteousness,” and his salvation. The name of JEHOVAH is as a strong tower, whoso runneth into it is safe. Prophets, apostles, evangelists, with one accord, point to the sanctuary, saying,
“This is the way, walk ye in it.”
“Turn ye to the strong hold, ye prisoners
“of

“ of hope.” Here is “ an high way”—
 “ the way-faring men, though fools, shall
 “ not err therein.” The Saviour him-
 self proclaims, “ Look to me, and be
 “ saved.” “ Him that cometh unto me,
 “ I will in no wise cast out.”

—THE very act of flying from “ the
 “ avenger of blood,” argued a consciouf-
 ness of criminality, and an apprehension
 of danger; and the course, directed to a
 city of refuge, indicated a knowledge of
 it's appointment, and of the privileges per-
 taining to it. In this we behold the cha-
 racter of the convinced, penitent sinner,
 condemned of his own conscience, stripped
 of every plea of self-righteousness, alarmed
 with the terrors of “ the wrath to come,”
 encouraged by the declarations of the
 mercy of God in Christ, apprehending
 “ salvation in no other,” perceiving no
 way to escape but this, he flees “ for re-
 “ fuge to lay hold of the hope set before
 “ him,” even to “ Him who is mighty
 “ to save;” to that “ blood which speak-
 “ eth better things than the blood of
 I 2. “ Abel;”

“Abel;” to “the Lamb of God, who
“taketh away the sin of the world;”
saying, in the words of the Psalmist, “O
“Lord, thou art my refuge;—return unto
“thy rest, O my soul, for the Lord hath
“dealt bountifully with thee.”—“In Je-
“hovah alone have I righteousness and
“strength;” “he also is become my sal-
“vation.”

—THE safety of the manslayer depend-
ed, not on having arrived at, but on re-
maining in, the city of his refuge. To
leave it prematurely, was as fatal as to be
overtaken on the way that led to it. The
grace of the Gospel, in like manner, is
extended, not to him who, convinced of
sin, and trembling with apprehension of
judgment to come, has fled for refuge to
the great Propitiation for sin, but to him
who abideth in Christ. As there is a
“believing to the saving of the soul;” so
there is a “drawing back unto perdi-
“tion:” “and no man having put his
“hand to the plough, and looking
“back, is fit for the kingdom of God.”

Hence

Hence the solemn injunction and warning of Christ himself, “ Abide in me, and I
“ in you——if a man abide not in me,
“ he is cast forth as a branch, and is wi-
“ thered: and men gather them, and cast
“ them into the fire, and they are burn-
“ ed.” “ He that endureth unto the
“ end, the same shall be saved.” The
Great Apostle and High Priest of our
profession “ lives for ever;” there is there-
fore “ no more going out:”—“ In return-
“ ing and rest shall we be saved, in
“ quietness and confidence shall be our
“ strength.”

—THE sanctuary provided and opened,
equally for the distressed Israelite, and for
“ the stranger,” is a happy prefiguration
of the indiscriminating mercy, the unli-
mited extension, of the gospel salvation,
“ In Christ Jesus, ye who sometimes were
“ far off, are made nigh by the blood of
“ Christ. For He is our peace, who
“ hath made both one, and hath broken
“ down the middle wall of partition be-
“ tween us.”—He “ came and preached

“ peace to you which were far off, and to
“ them that were nigh; and through
“ Him we both have an access by one
“ Spirit, unto the Father.” The Gospel
of Christ is “ the power of God unto
“ salvation, to every one that believeth,
“ to the Jew first, and also to the Greek.”
It announces “ glory, honour, and peace,
“ to every man that worketh good, to
“ the Jew first, and also to the Gentile.”
“ For there is no respect of persons with
“ God.” Blessed dispensation, which
hath abolished all invidious distinctions!
“ where there is neither Greek nor Jew,
“ circumcision nor uncircumcision, bar-
“ barian, Scythian, bond nor free, but
“ Christ is all and in all!” Who art
thou then, O man, who “ judgest thy
“ brother? or why dost thou set at nought
“ thy brother?” He is a man like thy-
self, a criminal as thou art; for him also
Christ died, and for his admission, as for
thine, the door of mercy stands open, the
city of refuge strengthens it’s walls, and
expands it’s gates,

I CON-

I CONCLUDE with suggesting a few hints, which may serve to evince the glorious superiority of the object prefigured, over the figure; of “the very image of “the things,” above “the shadow of good “things to come.”—The institution, under review, was a provision for one particular species of offence and distress, and for a case which could occur but in rarer instances. Indeed the whole history of Israel furnishes not a single one. But the provisions of the “better covenant—established upon better promises,” extend to every species, and to every instance, of guilt and misery. They are made not only for the heedless and the unfortunate, the weak and the helpless, but for the stout-hearted and presumptuous, for deliberate offenders and backsliding children, for the very chief of sinners. Whatever, O man, be thy peculiar “weight, and the sin that doth more “easily beset thee;” whatever “the plague “of thine heart,” or the error of thy life, behold “help laid for thee on One mighty “to save.” “Behold the Lamb of God, “that taketh away the sin of the world.”

Hear, and accept his kind invitation,
“Come to me, all ye that labour and are
“heavy laden, and I will give you rest.”
“Look to me and be saved all the ends
“of the earth.” “Him that cometh
“unto me I will in no wise cast out.”

THE cities of Israel served as a temporary reprieve, from a sentence of death, which, though the hand of the “avenger” was restrained, the hand of nature was speedily to execute. The man-slayer might be overtaken by it, in the very city of his refuge. But the believer’s security, under the gospel, never fails, never terminates. He is “passed from
“death unto life; he “shall never perish.”
“There is no condemnation to them that
“are in Christ Jesus.” “Who shall lay
“any thing to the charge of God’s elect?
“It is God that justifieth: Who is he that
“condemneth? It is Christ that died, yea
“rather that is risen again.”—“I give
“unto them eternal life, and they shall
“never perish, neither shall any pluck
“them out of my hand: my Father which
“gave

“gave them me is greater than all, and
 “none is able to pluck them out of my
 “Father’s hand.”—Under the law, the
 death of the high priest, the final era of
 release to the manslayer, was an event
 entirely casual, often distant, always un-
 certain. Under the gospel, that death,
 which is the sinner’s deliverance, the soul’s
 ransom, is an event for ever present, per-
 petually producing its effect. Christ, “by
 “~~one~~ offering, hath perfected for ever
 “them that are sanctified.” “This man,
 “because he continueth ever, hath an
 “unchangeable priesthood.”

“WE ought, therefore, to give the
 “more earnest heed to the things which
 “we have heard, lest at any time we let
 “them slip.” For if the intentional mur-
 derer was to be dragged from God’s altar,
 to suffer the punishment of his crime;
 and if the manslayer, who despised and
 neglected his refuge, fell a just sacrifice
 to the resentment of “the avenger of
 “blood,” and to his own presumption,
 and neglect of the merciful ordinance of
 God;

God; “How shall we escape, if we neglect so great salvation?” “He that despised Moses’ law died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”—“For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. It is a fearful thing to fall into the hands of the living God*.” “Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly

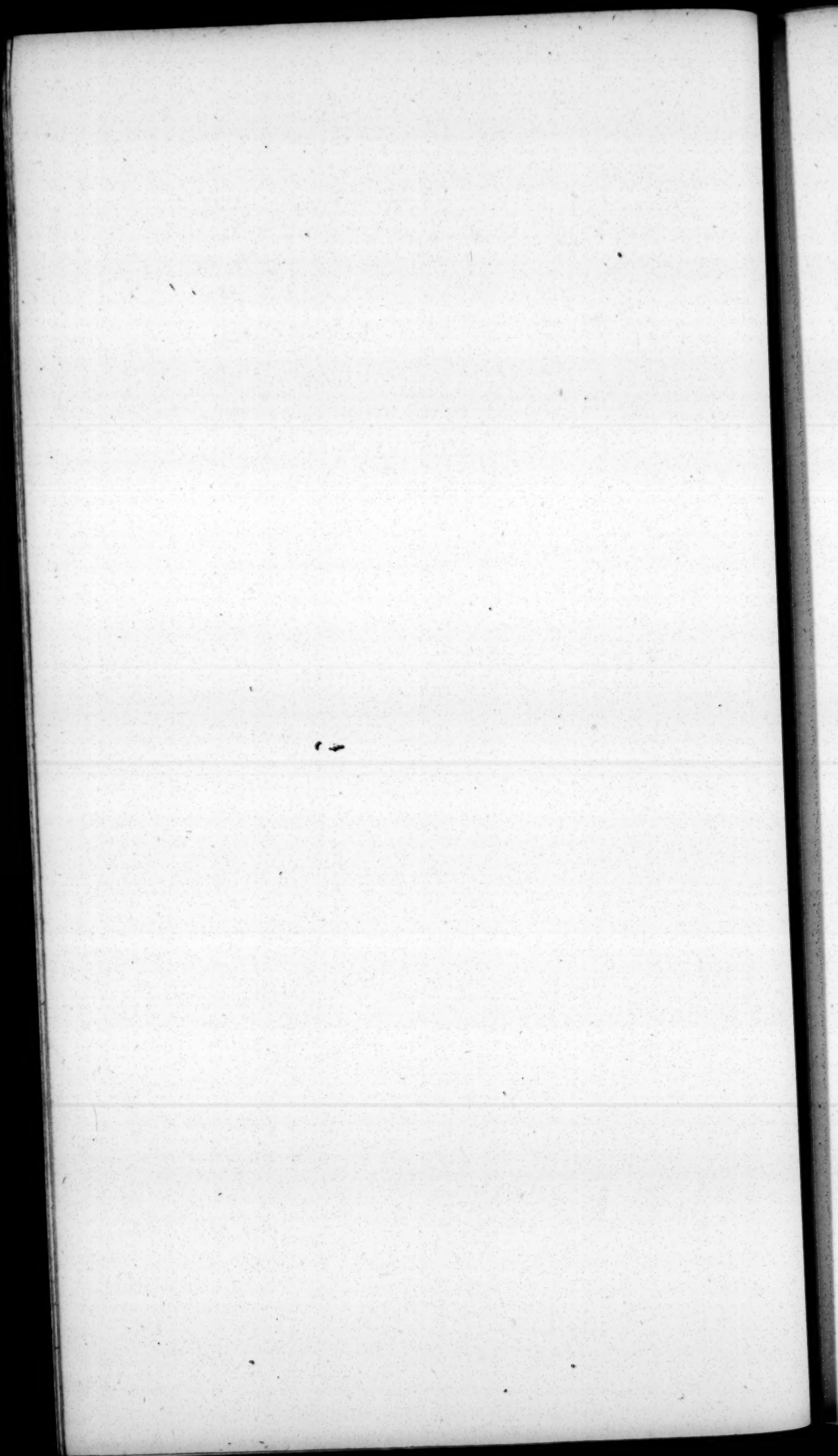
* Heb. x. 28, 29.—26, 27—31.

“dantly

“ dantly pardon*.” “ Behold, now is
“ the accepted time ; behold, now is the
“ day of falvation†.” “ Return ye back-
“ fliding children, and I will heal your
“ backflidings ; behold we come unto thee,
“ for thou art the Lord our God. Truly
“ in vain is falvation looked for from the
“ hills, and from the multitude of moun-
“ tains : truly in the Lord our God is the
“ falvation of Ifrael‡.”

* Ifaiah lv. 6, 7. † 2 Cor. vi. 2.

‡ Jer. iii. 22, 23.



HISTORY OF MOSES.

L E C T U R E VI.

D E U T. I. 3.

AND IT CAME TO PASS IN THE FORTIETH YEAR, IN THE ELEVENTH MONTH, ON THE FIRST DAY OF THE MONTH, THAT MOSES SPAKE UNTO THE CHILDREN OF ISRAEL, ACCORDING UNTO ALL THAT THE LORD HAD GIVEN HIM IN COMMANDMENT UNTO THEM.

“ Where is that thrift, that avarice of time,

“ O glorious avarice ! thought of death inspires ? ”

YOUNG.

BEHOLD this honourable thrift, this glorious avarice, exemplified in that most amiable and excellent of mankind, Moses, the man of God, who has condescended to be so long our instructor and our guide. He is now in the last month of his earthly existence ; he is “ ready to “ be offered up ; the time of his departure “ is at hand ; ” and an illustrious instance
his

his last days exhibit, of how much may be done in a little time. Within the compass of that month, that little month, all the words of this book were spoken in the ears of all Israel, and were committed to writing. The decree, the irreverfible decree had gone forth, he knew that he muft die; he therefore fets himfelf to redeem the time, and feeing that his days are now few, not one of them fhall be fpent in vain.

THE tide which carried him along, to the world of fpirits, is haftening to finifh our courfe, to add us to the number of thofe who were, but are no more. Another month, a little month, muft clofe our review of the life and writings of Mofes. A ftill fhorter period may clofe our worldly career; and when we part, it is to meet no more, till “the dead, fmall “and great, ftand before God.” Let us then feize the moments as they fly, and redeem our time. Let us drink into the fpirit of Mofes, and learn of him how to live, and how to die.

WE

WE see here a man living cheerfully, living usefully, to the last. Two different, and indeed opposite feelings, are apt to betray men into the same practical error, that of mispending their time, and neglecting their opportunities—the confidence of living long, on the one hand—the near prospect of death, on the other. What we imagine it is in our power to do when we please, we are in great danger of never doing at all; and we feel the remorse of occasion for ever lost, ere we are well awake from the dream, of a season continually at our disposal; and it is but too common, when thus overtaken, disconcerted, and confused, to give up our work in despair. Having much to do, and the time being short, we sit down, and lament our folly, and do nothing. Presumption betrays us to-day, diffidence and despondency destroy us to-morrow.

BUT, in the last weeks of Moses's life, we discover nothing of the indecent hurry of a man conscious of neglect, and eager to repair it. He neither runs nor loiters; but

but walks with the steadiness and dignity of one, whose strength is as his day ; who has a labour prescribed, and ability to perform it. In his youth, we have a pattern of generosity, and public spirit, and courage, and greatness of mind ; in his manhood, of wisdom, of diligence, of perseverance, of fidelity ; and now, in his old age, of calmness, of devotion, of superiority to the world, of heavenly mindedness.

OBSERVE the excellency of his spirit, at this period, a little more particularly. He set a proper value upon life. He desired it's continuance, with the feelings natural to a man ; he prized it as the gift of God, as the precious season of acting for God, of observing and improving the ways of his providence, of doing good to men, of preparation for eternity. He prayed for it's prolongation, without fearing it's end ; and he, thereby, reproves that rashness which exposes life to unnecessary danger, that intemperance which wastes and shortens,
and

that indolence and listlessness which dissipate it ; and that vice and impiety which clothe death with terror.

IN Moses, we have a bright example of genuine patriotism. That most respectable quality appeared in him early, and shone most conspicuously at the last. "When he was come to years, he refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*." For Israel's sake he was willing to encounter a thousand dangers, to endure a thousand hardships. For them he braved the wrath of a king, sacrificed his ease, consented to be blotted out of God's book. For them he laboured, fasted, prayed ; in their service was his life spent, and his dying breath was poured out in pronouncing blessings upon them. If it went well with Israel, no matter what became of himself. Their unkindness and ingratitude excited

* Heb. xi. 24, 25.

no resentment in his breast. When they rebelled he was grieved, when they were threatened he trembled, when they suffered he bled, when they were healed he rejoiced. O how his temper and conduct reprove that pride, which perpetually aims at aggrandizing self, which must have every thing bend and yield to it, which is ready to sacrifice thousands to it's own humour or advantage; that selfishness which grasps all, sets every thing to sale, and refuses to be ashamed!

THE generosity, and disinterestedness of Moses, eminently adorned the close of his life. He was a father, and had all the feelings of that tender relation. It was natural for him to wish, and expect, that his sons should be distinguished after his death, should be the heirs of his honour, should succeed to his authority. An ordinary man, would have been disposed to employ the power which he possessed to build up, to enrich, to ennoble his own family; but the will of God was declared. Joshua was the choice of Heaven;

ven; Joshua his servant, one of another family, of another tribe. In this appointment Moses rejoices, he adopts Joshua as his son, as his associate; sees him rise with complacency, puts his honour upon him: and thereby exposes to shame, that littleness of soul which enviously represses rising merit; that vice of age which can discern nothing wise and good in the young; that tenaciousness of power, which would communicate no advantage with another.

WHAT anxiety does the good man discover, that Israel should act wisely, and go on prosperously after his death! There is no end to his admonitions and instructions. By word, by writing, by insinuation, by authority, in the spirit of meekness, of love, of parental care, he cautions, he warns, he remonstrates. Men naturally love to be missed, to be enquired after, to be longed for; but it was the delight of Moses, in his departing moments, that his place was already supplied, that the congregation would not

miss their leader, that Joshua should happily accomplish, what he had happily begun. Selfish men enjoy the prospect of the disorder and mischief which their departure may occasion. Moses foresaw the revolt of Israel after his decease, and it was the grief and bitterness of his heart.

IN Moses, we have an instructive instance of that continuance in well doing, that perseverance unto the end, which finds a duty for every day, for every hour; which accounts nothing done, so long as any thing remains to be done; which cheerfully spends, and is spent, for the service of God, and the good of mankind. Age is ready to put in its claim, when honour is expected, and advantage to be reaped; and is as ready to plead its exemption, when service is required, danger is to be encountered, and hardship undergone. But while Moses discovers the utmost readiness, to share with another, the emolument and the respect of his office, the trouble and the fatigue

tigue of it, he, with equal cheerfulness, undertakes and supports to the very last.

IN the whole of his temper and conduct, we have an ensample which at once admonishes, reprove, and encourages us. May we not, after considering the noble and excellent spirit which he discovered through the course, and at the close of life, contemplate the probable state of his mind, in reviewing the past, and in surveying the prospect before him: both affording unspeakable comfort; but neither wholly exempted from pain.

PLEASANT it must have been to reflect,
 1. On his miraculous preservation in infancy. “ To what dangers was I then
 “ exposed? Doomed to perish by the
 “ sword, from my mother’s womb. Con-
 “ cealed by fond parents for three months,
 “ at the peril of their life, as well as my
 “ own. Committed at length to the
 “ merciless stream, a prey to manifold
 “ deaths—the roaring tide, hunger, the
 “ monsters of the river, contending which
 K 3 “ should

“ should destroy me. But I was precious
 “ in the sight of God. No plague came
 “ nigh me; no evil befel me. The
 “ daughter of the tyrant, saved me from
 “ the rage of the tyrant. The house of
 “ Pharaoh became my sanctuary. The
 “ munificence of a princess, recompensed
 “ the offices of maternal tenderness. I
 “ knew not then to whom I was indebted
 “ for protection, from what source my
 “ comforts flowed: Let age and consciouf-
 “ ness acknowledge with wonder and gra-
 “ titude, the benefits conferred on infant
 “ helplessness and infirmity; let my dy-
 “ ing breath utter His praise, who pre-
 “ served me from perishing, as soon as I
 “ began to breathe.”

2. MAY we not suppose the holy man
 of God, by an easy transition, proceeding
 to meditate, on deliverance from still
 greater danger, danger that threatened
 his moral life—the snares of a court?
 “ Flattered and caressed as *the son of*
 “ *Pharaoh's daughter*, brought up in *all*
 “ *the learning of the Egyptians*, having
 “ all

“ all *the treasures in Egypt* at my com-
 “ mand, at an age when the passions,
 “ *which war against the soul*, are all
 “ afloat—what risk did I run of forget-
 “ ting myself, of forgetting my people,
 “ of forgetting my God? But the grace
 “ of the Most High prevented me. I
 “ *endured as seeing him who is invisible*.
 “ I refused to be called the son of Pha-
 “ *raoh's daughter*. I was not ashamed
 “ to be known for a son of Israel. I went
 “ *out to see the burdens* of my brethren,
 “ I had compassion on them, and com-
 “ *forted them; not fearing the wrath*
 “ *of a king*, I smote him that did the
 “ *wrong*, and saved the oppressed. I
 “ *chose rather to suffer affliction with the*
 “ *people of God, than to enjoy the plea-*
 “ *sure of sin for a season*. I esteemed
 “ *the reproach of Christ greater riches*
 “ *than the treasures in Egypt*. To God
 “ I committed myself; and my virtue,
 “ my religion, my honour, my inward
 “ peace, were all preserved.”

3. WHAT satisfaction must it have yielded Moses, in reviewing his life, to reflect on his having been made the honoured instrument, in the hand of Providence, for effecting the deliverance of an oppressed people? “ I found Israel labouring, “ groaning, expiring, in the furnace. I *be-* “ *held the tears of them that were oppres-* “ *sed, and they had no comforter; and* “ *on the side of their oppressors there was* “ *power, but they had no comforter.* “ Their cry reached heaven. He who “ made them, had mercy upon them. “ He was pleased to choose me out of all “ the myriads of Israel, to bring them “ *out of the land of Egypt, out of the* “ *house of bondage.* He taught my “ stammering tongue to speak plainly. “ He said to *my fearful heart be strong.* “ He armed me with his potent rod; “ and subjected the powers of nature to “ my command. The oppressor was “ crushed in his turn, and the oppressed “ went out free, full, and triumphant. “ And to me, even unto me, it was given “ to conduct this great, difficult, danger-
“ ous,

“ous, glorious enterprize; and Heaven
“crowned it with success.”

4. How pleasing to reflect, that the Spirit of God had employed him to communicate so much valuable knowledge to mankind! “To me was this grace given, to
“trace nature up to it’s source; to ascend
“from son to father, up to the general
“parent of the human race; to rescue
“from oblivion the ages beyond the flood,
“and to rescue departed worth from the
“darkness of the grave. By me these
“venerable men, though dead, speak and
“instruct the world. By me the being
“and perfections, the works and ways,
“the laws and designs of the Great Supreme stand unfolded; the plan and
“progress of his Providence, the system
“of Nature, the dispensation of Grace.
“To my writings shall future ages and
“generations resort, for the knowledge of
“events past, and for the promises and predictions of greater events yet to come.
“*The Spirit of the LORD spake by me,*
“and

*“ and his word was in my tongue, and
“ the word of the LORD endureth for ever.”*

5. WHAT delight must it have afforded, in reviewing the past, to revive the memory of communion with God, of exalted intercourse with the Father of Spirits! “ Blessed retirement from the noise
“ of the world, and from the strife of
“ tongues; solitude infinitely more delicious than all society! Wilderness of Horeb, school of wisdom, scene of calm and
“ unmixed joy, in thee I learned to commune with my own heart, forgot the sensual, unsatisfying delights of Egypt, observed the glories of nature, contemplated
“ the wonders of Providence, enjoyed the
“ visions of the Almighty! Happy days,
“ when I tended the flocks of Jethro,
“ obeyed the dictates of inspiration, and conversed with my heavenly Father, as a
“ man with his friend! I saw Him in
“ flaming yet unconsuming fire, I heard
“ his voice from the midst of the burning
“ bush, my feet stood upon holy ground.
“ And thou, sacred summit of Sinai,
“ where

“ where the Most High imparted to me
 “ the counsels of his will ; supernaturally
 “ sustained the feeble, mortal frame : irra-
 “ diated my soul with the communications
 “ of his love, and my countenance with
 “ beams of light, How can I forget thee,
 “ and the forty hallowed days passed on
 “ thee, in converse more sublime than
 “ ever before fell to the lot of humanity !
 “ To thee, sacred structure, reared ac-
 “ cording to the pattern shewed me in the
 “ mount, to thee I look in rapturous re-
 “ collection ! Thou wert my refuge in
 “ the hour of danger. In thee the assur-
 “ ances of divine favour and support,
 “ compensated, extinguished, the unkind-
 “ nefs of man. How often hast thou been
 “ to me a heaven upon earth !”

—BUT a retrospective view of life, must
 have presented to Moses, many objects
 painful and humiliating ; and bitter recol-
 lections must have mingled themselves
 with the sweet.—The repeated defections
 of a stiff-necked and gainfaying people,
 whom no kindness could melt, no threat-
 enings

enings deter, no promise animate, no calamity subdued : a people who had requited the care of Heaven, with reiterated, unprovoked rebellions ; and his own labours of love, with hatred, insult and ingratitude. Painful it must have been to think, that he had survived a whole people, endeared to him by every strong, by every tender tie : that he had been gradually dying, for forty years together, in a condemned, devoted race, which melted away before his eyes in the wilderness : that with his own hand he had stripped Aaron his brother of his pontifical garments, and closed his eyes.—Painful it must have been to reflect on his own errors and imperfections.—His criminal neglect of God's covenant, which had nearly cost him his life ; his sinful delay and reluctance to accept the divine commission, appointing him the deliverer of Israel ; the hastiness of his spirit, in defacing the work of God, by dashing the tables of the law to the ground, and breaking them in pieces ; the impatience of his temper, the unadvisedness of his lips, the unguardedness of his

his conduct, at the waters of strife, which drew down displeasure on his head, and irreversibly doomed it to death.

THIS uneasy retrospect, would naturally lead to prospects as uneasy and distressing—*The time of his departure is at hand*; the body must speedily be dissolved, and *the dust return to the earth as it was*. Against his admission, Canaan is fenced as with a wall of fire, and a distant glimpse must supply the room of possession, and another must finish his work. Besides the natural horror of death, there was mingled in that bitter cup, a particular sense of personal offence, and of fatherly displeasure, in inflicting it. Israel too, he foresaw, would after his decease, revolt more and more, and call down the judgments of Heaven, and forfeit the promised inheritance—and this was to him the bitterness of death.

BUT by what brighter prospects was this gloom relieved, and the darkness of the valley of the shadow of death illuminated! He saw the promise of God hastening
ing

ing to it's accomplishment. The "land
"flowing with milk and honey" was fully
in view. The time, the set time was now
come; and what powers of nature could
prevent the purpose of Heaven from tak-
ing effect; "O Lord, thou art faithful
"and true; *Do now as thou hast said.*"
"Lord, now lettest thou thy servant de-
"part in peace, according to thy word,
"for mine eyes have seen thy salvation.
"I have fought a good fight, I have finish-
"ed my course, I have kept the faith.
"My master is dismissing me from pain-
"ful service; I shall rest from my labours;
"I shall receive the crown. I am pass-
"ing from the imperfect, interrupted com-
"munion of an earthly sanctuary, to the
"pure, exalted, uninterrupted, everlast-
"ing, communications of the heavenly
"state. I shall see God as he is. I shall
"be changed into the same image. I
"shall be ever with the Lord. I shall
"shine in his likeness.—I shall be added,
"united, to the assembly of the faithful;
"to the venerable men of whom I wrote,
"to Abel the first martyr of the truth;
"to

“ to Enoch, who *walked with God*; to
“ Noah, the *preacher of righteousness*; to
“ Abraham, who *believed, and was called*
“ *the friend of God*; to Joseph, whose
“ bones are now at length to rest in the
“ land of promise; to Aaron, my brother,
“ by nature, by affection, in offence, in
“ hope.—With the natural eye I be-
“ hold the fertile plains of an earthly
“ Canaan: but by the eye of faith I de-
“ scribe *another country, that is an heavenly*;
“ watered with the *pure river of the water*
“ *of life*, where grow the *trees of life*, whose
“ *leaves are for the healing of the nations*:
“ where there is *no more death*. My bre-
“ thren, *I die*, but *God will surely visit you*.
“ —*There shall come a Star out of Jacob,*
“ *and a sceptre shall rise out of Israel, and*
“ *unto him shall the gathering of the peo-*
“ *ple be*.—The LORD thy God will raise
“ up unto thee a Prophet, from the midst
“ of thee, of thy brethren, like unto me;
“ unto him shall ye hearken. In the LORD
“ shall all the seed of Israel be justified,
“ and shall glory. In Abraham’s seed
“ shall all the nations of the earth be blessed.
“ —Mor-

“ —Mortality is swallowed up of life; O
“ Death, where is thy string? O Grave,
“ where is thy victory? Thanks be to
“ God, who giveth us the victory.”

—“ LET me die the death of the righ-
“ teous, and let my last end be like his.”
“ Mark the perfect man, and behold the
“ upright: for the end of that man is
“ peace.”

HISTORY OF MOSES.

LECTURE VII.

DEUT. XXXI. 1—3.

AND MOSES WENT AND SPAKE THESE WORDS UNTO ALL ISRAEL. AND HE SAID UNTO THEM, I AM AN HUNDRED AND TWENTY YEARS OLD THIS DAY: I CAN NO MORE GO OUT AND COME IN: ALSO THE LORD HATH SAID UNTO ME, THOU SHALT NOT GO OVER THIS JORDAN. THE LORD THY GOD, HE WILL GO OVER BEFORE THEE, AND HE WILL DESTROY THESE NATIONS FROM BEFORE THEE, AND THOU SHALT POSSESS THEM: AND JOSHUA, HE SHALL GO OVER BEFORE THEE, AS THE LORD HATH SAID.

THE last words, and the last actions, of eminent men are remembered, repeated, recorded, with a mournful pleasure. We listen with peculiar attention to those lips, which are to speak to us no more: and the man, and the words, which we neglected, while there was a prospect of their continuing longer with us, we

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prize,

prize, we cleave to, and wish to retain, when they are about to be taken away from us. Indeed we discover the value of nothing, till we are threatened with, or feel, the want of it; and we awaken to a sense of the happiness which we have possessed, by the bitter reflection, that it is gone from us for ever.

FAREWEL addresses serve to rouse both the speaker, and the hearers. He is led to weigh well those words which he is to have no future opportunity of altering, or of amending. His eyes, his voice, his turn of thought, his expression, all will be influenced by the solemnity of his situation; and what he feels, he will certainly communicate to others. Wherefore is not every address considered in this light; as a last, farewell, dying speech? It may be so in truth; and if it were known to be so, would our attention be so distracted, our spirit so careless; would our language be thus cold, our zeal thus languid? Attend, my dear friends, and fellow mortals: this is beyond all controversy,

verſy, to ſome of us, the laſt opportunity of the kind. The ſound of this voice ſhall never again meet all thoſe ears in one place. *It* may be for ever ſilenced; each of *them* may be for ever cloſed, and the ordinary tide of human affairs muſt certainly ſcatter this night, perſons who are never more to re-aſſemble, till that day, when the whole human race ſhall be gathered together, in one great multitude.

WE are come hither to ponder thy dying words, O Moſes, and to gird up our loins, and follow thee.

THIS whole book of Deuteronomy may be conſidered as a ſeries of powerful, pathetic, and tender addreſſes, delivered at different times, within the compaſs of the laſt month of his life, by Moſes to Iſrael, in the near and certain proſpect of diſſolution. Art has attempted to divide it into ſo many ſeveral diſtinct heads, or branches, forming together a complete body of inſtruction, wonderfully adapted to the occaſion, and powerfully enforced upon the

minds of the hearers, by the death of their Teacher, which immediately followed.

THE first great branch, is a succinct and animated historical detail, of the conduct of the Divine Providence, towards them and their fathers, during the last forty years, commencing with their departure out of Horeb, and containing an account of their successive movements and encampings. A recapitulation of the recent events of their own lives, and of what had befallen their immediate predecessors, was obviously calculated to excite emotions, suitable to their present condition. A complete generation of men had melted away before their eyes, under the Divine displeasure! Every removal, every encampment was marked by the death of multitudes, who had fallen, not by the sword of the enemy, but who were cut off by the flaming sword of divine justice, and who were not suffered to enter into the land promised to their fathers, “because of unbelief.”

THEY

THEY saw in this, at once, the mercy and faithfulness, the justice and severity of God. Israel was still preserved, but every single offender had died the death. The covenant, made with Abraham and his seed, stood firm, though they were threatened with utter extermination in Egypt, and were actually exterminated in the wilderness. The possession of Canaan was made sure to that chosen race, but not one of the murmurers at Kadeshbarnea, was permitted to survive the threatened destruction. By an example that came so closely home to the breast and bosom of every man, all were admonished of the absolute security, and the infallible success, of trusting in God, and of following the leadings of his providence; all were warned of the guilt and danger of disobedience and distrust.

WE see, in this, the reason why so great a proportion of the sacred oracles, are delivered in the form of history. A fact makes it's way directly to the heart, it is easily remembered, and readily applied. It re-

quires depth of understanding, and closeness of attention, to comprehend a doctrine, and to draw the proper inferences from it; but “the wayfaring man, though a fool,” can discern the meaning, and feels the force, of a plain tale of truth, and the recollection of yesterday becomes a lesson of conduct for to-day.

2dly. THIS valedictory address of Moses, consists of a recapitulation of the laws moral, ceremonial, political, and military, which he had already delivered to them, in the name of God. On this account, the division of the Pentateuch under consideration, has obtained the name of *Mischna Thora*, translated by the Seventy; *Deuteronomy*, that is, the *second law*, or a repetition of the law. The men were dead, who heard the voice of God speaking these tremendous words from Sinai. The men of the present generation were unborn, or but emerging from childhood, when that fiery dispensation was given: but its obligation was eternal and unchangeable. Providence therefore directed it to be rehearsed
aloud,

aloud, in the ears of the generation following, by the voice of a dying man, and to be by him left recorded in lasting characters, for the instruction of every future age. What was local and temporary, of this dispensation, has passed away; what was immutable and universal, remains in all its force and importance; and shall continue, though heaven and earth were dissolved.

THERE is one law which Moses, in the prospect of death, presses with peculiar earnestness, as he knew it to be of special importance, and was but too well acquainted with the violent, the almost irresistible propensity of his auditory, to infringe it—the law which prohibited and proscribed idolatry, that crime of complex enormity, against which the voice of the Eternal had uttered so many thunders, and which had brought on Israel so many grievous plagues. Nothing can be more energetical than the expressions which he employs to expose the guilt, and danger, of this offence against God; nothing more dreadful than the judgments which he denounces, against those who should con-

tract it themselves, or presume to decoy others into that odious practice.

HE leaves them destitute of every thing like a pretext, for following the nations in this impiety and absurdity, by calling to the recollection of those who were witnesses of the awful scene, and urging upon the consciences of those who were since born, “ that there was no manner of similitude on the day that the Lord spake “ unto you in Horeb, out of the midst of “ the fire* ;” that, therefore, to pretend to imitate what never was seen, what cannot be seen, was at once ridiculous folly, and daring, impious presumption. He solemnly enjoins, that the tenderest and most respectable ties of nature, should be disregarded in the case of those who dared to set the example of violating the divine will in this respect ; that the most intimate friends, and nearest relations, should become strange and hateful, if they presumed, by precept or by practice, to countenance this transgression. His own emphatic language will best express his meaning

* Dent. xiv. 15.

and

and shew with what oppressive weight the subject lay upon his heart. “ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods (which thou hast not known, thou, nor thy fathers;—namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth) thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such
“ wicked-

“ wickedness as this is, among you*.”
 And again, “ If there be found among
 “ you within any of thy gates which the
 “ Lord thy God giveth thee, man or wo-
 “ man, that hath wrought wickedness in
 “ the sight of the Lord thy God, in trans-
 “ gressing his covenant, and hath gone
 “ and served other gods, and worshipped
 “ them, either the sun, or moon, or any
 “ of the host of heaven, which I have
 “ not commanded; and it be told thee,
 “ and thou hast heard of it, and enquired
 “ diligently, and behold, it be true, and
 “ the thing certain, that such abomi-
 “ nation is wrought in Israel: then shalt
 “ thou bring forth that man, or that wo-
 “ man (which have committed that wick-
 “ ed thing) unto thy gates, even that man,
 “ or that woman, and shalt stone them
 “ with stones, till they die. At the mouth
 “ of two witnesses, or three witnesses, shall
 “ he that is worthy of death, be put to
 “ death; but at the mouth of one wit-
 “ nefs he shall not be put to death. The
 “ hands of the witnesses shall be first upon

* Deut. xiii. 6—11.

“ him

“ him to put him to death, and afterward
 “ the hands of all the people : so thou shalt
 “ put the evil away from among you*.”

DID we not know, that “ the heart is
 “ deceitful above all things, and despe-
 “ rately wicked :” Did we not know, by
 fatal experience, that there is no absur-
 dity too gross for men to adopt, no im-
 piety too daring for them to commit, we
 should be astonished to think that the
 enactment of such laws should ever have
 been necessary ; that having been enacted,
 there should be occasion to explain and en-
 force them by so many awful sanctions,
 and that, notwithstanding, in defiance of
 sanctions so formidable, any should have
 been found bold enough to transgress.

3dly. MOSES labours in this, his last dis-
 course, to establish the importance and ne-
 cessity of knowing the divine law, and, for
 that end, of making it the subject of con-
 tinual study and meditation. Every son
 of Israel must daily employ himself in the

* Deut. xvii. 2—7.

reading of it. The young must not plead exemption on account of his youth, nor the old plead the privilege of age. No closeness of application to secular business, no eagerness to prosecute a journey, no eminence of rank and station, no, not the state, and necessary duties, of royalty itself, must pretend to claim a dispensation from the superior obligations of the law of the Most High. "These words," says he, "which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates*." "And it shall be," speaking of the duty and office of the king, who might hereafter be chosen to reign over God's people of

* Deut. vi. 6—9.

Israel, “ when he sitteth upon the
 “ throne of his kingdom, that he shall
 “ write him a copy of this law in a book,
 “ out of that which is before the priests
 “ the Levites. And it shall be with him,
 “ and he shall read therein all the days of
 “ his life ; that he may learn to fear the
 “ Lord his God, to keep all the words of
 “ this law, and these statutes, to do them :
 “ that his heart be not lifted up above his
 “ brethren, and that he turn not aside
 “ from the commandment, to the right
 “ hand or to the left : to the end that he
 “ may prolong his days in his kingdom ;
 “ he, and his children in the midst of
 “ Israel*.”

SOME of the Rabbins, accordingly, pretend, that Moses, with his own hand, transcribed thirteen copies of the Deuteronomy, one for each of the twelve tribes, and one to be laid up till the time of electing a king should arrive, to be given him to transcribe for his private and particular use.

* Deut. xvii. 18—20.

4thly. Moses displays with singular skill and address, the motives suggested from their peculiar circumstances, to make the law of God the object of their veneration, and the rule of their conduct; such as, I. These laws all issue from the love of God as their source, and converge towards it as their centre. Their great aim and end, is to engage us to love with supreme affection, a God, who is supremely amiable and excellent. “And now, Israel, what
“doth the Lord thy God require of thee,
“but to fear the Lord thy God, to walk in
“all his ways, and to love him, and to serve
“the Lord thy God with all thy heart,
“and with all thy soul, to keep the com-
“mandments of the Lord, and his sta-
“tutes which I command thee this day
“for thy good? Behold the heaven, and
“the heaven of heavens, is the Lord’s
“thy God, the earth also, with all that
“therein is. Only the Lord had a de-
“light in thy fathers to love them, and
“he chose their seed after them, even you
“above all people, as it is this day*.”

* Deut. x. 12—15.

A SECOND

A SECOND motive to obedience, is, That the observance of the laws has a native tendency to procure and to preserve both public and private felicity; to make them respectable in the eyes of the nations, and thereby to ensure their tranquillity. “ Behold, I have taught you,” says he, “ statutes and judgments, even as the Lord my God commanded me, that ye should do so, in the land whither you go to possess it. Keep therefore, and do them, for this is your wisdom, and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day*?”

* Deut. iv. 5—8.

III. THE laws prescribed, were imposed on them by a Being who had lavished miracles of mercy and goodness upon them and their fathers, and stood engaged to be a covenant God to their posterity, to the latest generations. “ For ask now of
“ the days that are past, which were before thee, since the day that God created
“ man upon the earth, and ask from the
“ one side of heaven unto the other, whether there hath been any such thing as
“ this great thing is, or hath been heard
“ like it? Did ever people hear the voice
“ of God speaking out of the midst of the
“ fire, as thou hast heard, and live? Or
“ hath God assayed to go and take him a
“ nation from the midst of another nation,
“ by temptations, by signs, and by wonders, and by war, and by a mighty
“ hand, and by a stretched out arm, and
“ by great terrors, according to all that
“ the Lord your God did for you in
“ Egypt before your eyes? Unto thee it
“ was shewed, that thou mightest know
“ that the Lord he is God; there is none
“ else besides him. Out of heaven he
“ made

“made thee to hear his voice, that he
 “might instruct thee : and upon earth he
 “shewed thee his great fire, and thou
 “heardest his words out of the midst of
 “the fire*.”

IN a word, the laws of God are in themselves just and reasonable, plain and intelligible ; accommodated to the nature and faculties of man, and carry their own wisdom, and utility, engraven on their forehead. “For this commandment which
 “I command thee this day, it is not hidden from thee, neither is it far off. It is
 “not in heaven, that thou shouldest say,
 “who shall go up for us to heaven, and
 “bring it unto us, that we may hear it,
 “and do it ? Neither is it beyond the sea,
 “that thou shouldest say, who shall go
 “over the sea for us, and bring it unto
 “us, that we may hear it and do it ? But
 “the word is very nigh unto thee, in thy
 “mouth, and in thy heart, that thou
 “mayest do it†.”

* Deut. iv. 32—36, † Deut. xxx. 11—14.

MOSES, while he thus forcibly inculcates the motives of obedience, motives inspired and pressed by every tender, by every awful consideration, finds himself under the unpleasant necessity of venting his heart in the keenest reproaches of that highly favoured but rebellious nation, for their perverseness and ingratitude; he deplores, in the bitterness of his soul, the instability and transitoriness of their good motions and purposes, their fatal proneness to revolt, the inconceivable rapidity of their vibrations from virtue to vice. That exquisitely beautiful and pathetic song with which he closes his tender expostulation, and which contains a striking abridgment of his whole address, consists in a great measure of just and severe, yet affectionate upbraidings, and remonstrances, upon their past conduct. “They have corrupted
 “themselves, their spot is not the spot of
 “his children; they are a perverse and
 “crooked generation. Do ye thus requite
 “the Lord, O foolish people and unwise?
 “is not he thy Father that hath bought
 “thee?

“thee? hath he not made thee, and established thee*?”

FINALLY, this long, this instructive, this powerful, farewell Sermon, of the man of God, contains predictions clear, pointed, and strong, of the fearful judgments which should overtake that sinful people, and involve them and their posterity in utter destruction.—Many learned men; and not without the greatest appearance of reason, have supposed that the spirit of prophecy, by the mouth of Moses, has foretold the final dissolution of the Jewish government, and their dispersed, reproachful, despised state to this day, until the time of their restoration to the divine favour, and their re-establishment under the bond of the new and everlasting covenant, “a covenant established on better promises, ordered in all things and sure.” This idea seems justified by the following and similar prophetic denunciations. “Of the Rock that begat thee thou art unmindful, and hast

* Deut. xxxii. 5, 6.

“ forgotten God that formed thee. And
“ when the Lord saw it, he abhorred
“ them, because of the provoking of his
“ sons, and of his daughters. And he said,
“ I will hide my face from them, I will
“ see what their end shall be: for they are
“ a very froward generation, children in
“ whom is no faith. They have moved
“ me to jealousy with that which is not
“ God; they have provoked me to anger
“ with their vanities: and I will move
“ them to jealousy with those which are
“ not a people, I will provoke them to
“ anger with a foolish nation. For a fire
“ is kindled in my anger, and shall burn
“ unto the lowest hell, and shall consume
“ the earth with her increase, and set on
“ fire the foundations of the mountains. I
“ will heap mischiefs upon them, I will
“ spend mine arrows upon them. They
“ shall be burned with hunger, and de-
“ voured with burning heat, and with
“ bitter destruction: I will also send the
“ teeth of beasts upon them, with the poi-
“ son of serpents of the dust. The sword
“ without, and terror within shall destroy
“ both

“ both the young man and the virgin, the
 “ suckling also, with the man of grey
 “ hairs. I said I would scatter them into
 “ corners, I would make the remembrance
 “ of them to cease from among men*.”—
 “ Is not this laid up in store with me, and
 “ sealed up among my treasures? To me
 “ belongeth vengeance, and recompence;
 “ their foot shall slide in due time: for
 “ the day of their calamity is at hand, and
 “ the things that shall come upon them
 “ make haste. For the Lord shall judge
 “ his people, and repent himself for
 “ his servants; when he seeth that their
 “ power is gone, and their is none shut
 “ up, or left. And he shall say, Where
 “ are their gods, their rock in whom they
 “ trusted, which did eat the fat of their
 “ sacrifices, and drank the wine of their
 “ drink-offerings? Let them rise up, and
 “ help you, and be your protection. See
 “ now that I, even I am he, and there
 “ is no God with me: I kill, and I make
 “ alive; I wound, and I heal: neither

* Deut. xxxii. 18—26,

“ is there any that can deliver out of my
“ hand. For I lift up my hand to heaven,
“ and say, I live for ever. If I whet my
“ glittering sword, and mine hand take
“ hold on judgment; I will render ven-
“ geance to mine enemies, and will reward
“ them that hate me. I will make mine
“ arrows drunk with blood, and my sword
“ shall devour flesh; and that with the
“ blood of the slain, and of the captives
“ from the beginning of revenges upon
“ the enemy*.”—But the time to favour
revolted, returning Israel, shall come at
length; and together with them, the
time to irradiate and deliver “ the nations
“ which were sitting in darkness, and in
“ the region and shadow of death;” and
the prophetic soul of Moses hastens for-
ward to conclude the sacred song, with a
grand chorus of harmonious voices, the
voices of the ransomed of the Lord from
every nation, every kindred, and tribe, re-
joicing together in one common salvation:
“ Rejoice, O ye nations, with his people:

* Deut. xxxii. 34—42.

“ for

“for he will avenge the blood of his
 “servants, and will render vengeance to
 “his adversaries, and will be merciful
 “unto his land, and to his people†.”

How powerfully must all this have been impressed on the hearts of his audience, by the sight of their venerable instructor, bending under the weight of “an hundred and twenty years;” exhausted by labours performed in the publick service; no longer capable of “going out and coming in;” excluded by the inflexible decree of Heaven from any part or lot in the land of promise; lying under the bitter sentence of impending death; his power and glory departing, and passing before his eyes to the hand of another! Why are not impressions of this sort more lasting, and more efficient? shall “the righteous perish, and no man lay it to heart?” Is “the merciful man taken away, and will none consider?”—“The righteous is taken away from the evil to come.” By

† Deut. xxxii. 43.

his departure the earth is impoverished, but heaven is enriched. Remove the veil, and behold him "entering into peace:" "they shall rest in their beds, each one "walking in his uprightness." I hear a voice from heaven saying, "Write, Blessed "are the dead which die in the Lord, from "henceforth: Yea, saith the spirit, that "they may rest from their labours; and "their works do follow them*"

* Rev. xiv. 13.

HISTORY OF MOSES.

L E C T U R E VIII.

DEUT. XXXI. 7—8.

AND MOSES CALLED UNTO JOSHUA, AND SAID UNTO HIM IN THE SIGHT OF ALL ISRAEL, BE STRONG, AND OF A GOOD COURAGE; FOR THOU MUST GO WITH THIS PEOPLE UNTO THE LAND WHICH THE LORD HATH SWORN UNTO THEIR FATHERS TO GIVE THEM; AND THOU SHALT CAUSE THEM TO INHERIT IT. AND THE LORD, HE IT IS THAT DOTHTH GO BEFORE THEE, HE WILL BE WITH THEE, HE WILL NOT FAIL THEE, NEITHER FORSAKE THEE; FEAR NOT, NEITHER BE DISMAYED.

IS it not presumption, and a presentiment, of immortality, that men naturally feel, design, and act, as if they were immortal? In life we are in the midst of death; but it is equally true, that in the very jaws of death, we live; and fondly dream of living longer. Let
the

the fatal moment come when it will, it comes to break in upon some scheme which we hoped to execute, to interrupt some work which we had begun, to disappoint some purpose which we had adopted. The warnings of dissolution which are sent to others, we seem to understand and feel, better than those which are addressed to ourselves. One man is under sentence of condemnation, another labours under an incurable disease; one is daily exposing his life to jeopardy in the high places of the field, another is putting the knife of intemperance to his throat every hour; this man has completed his seventieth year, and his neighbour has lived to see his childrens children of the third and fourth generation.

THESE are all symptoms equally mortal, but none takes the alarm to himself: every one is concerned for his neighbour's case, and flatters himself, his own is not quite so desperate. The wretch, condemned to death, soothes his soul to rest, with the hope of a pardon, and laments
the

the certain doom of his consumptive acquaintance: The declining man, with his foot in the grave, pities and prays for the unhappy creature who must suffer on Wednesday se'ennight. The soldier braves the death that is before his eyes in a thousand dreadful forms, in the presumption of victory; and the voluptuary thanks his kinder stars, that he is likely to sleep in a sound skin. The man of seventy, reckons upon fourscore; and ten years in prospect are a kind of eternity; and the grandfire amuses himself with the hope of seeing his grand-children settled in the world. Thus the pleasing illusion goes on: and men are dead, indeed, before they had any apprehension of dying.

THE thoughtless and impious insensibility with which many advance to their latter end, is not more mournful and distressing, than the steadiness and composure of piety, and habitual preparation, are pleasing and instructive. Blessed is the state of that man, to whom life is not a burden,
nor

nor death a terror; who has “a desire to depart and to be with Christ,” but is willing “to continue in the flesh,” for the glory of God, and the good of men; who neither quits his station and duty in life in sullen discontent, nor cleaves to the enjoyments of this world, as one who has no hope beyond the grave.

BUT the cup of death, to the best of men, contains many bitter ingredients. Even to Moses it was far from being unmixed. To the natural horror of dying, was superadded the sense of divine displeasure; a sense of death as a particular punishment. It disappointed a hope, long and fondly indulged in, the hope of being himself, and of seeing Israel, in possession of the promised and expected inheritance. And, What was the bitterness of death to such a spirit as his? Moses died in the persuasion, and a melancholy one it was, that the people on whom he had bestowed so much labour, whom he had cherished with such tender affection, whom he was so unremittingly
anxious

anxious to conduct to wisdom, to virtue and to happiness, would, after his death, swerve from the right path, provoke God to become their enemy, and thereby bring down certain destruction upon their own heads. “ I know thy rebellion, and thy
 “ stiff neck : behold while I am yet alive
 “ with you this day, ye have been rebellious against the Lord ; and how much
 “ more after my death ? Gather unto me
 “ all the elders of your tribes, and your
 “ officers, that I may speak these words
 “ in their ears, and call heaven and earth
 “ to record against them. For I know
 “ that after my death ye will utterly corrupt yourselves, and turn aside from the
 “ way which I have commanded you :
 “ and evil will befall you in the latter days ;
 “ because ye will do evil in the sight of
 “ the Lord, to provoke him to anger
 “ through the work of your hands*.”

It is pleasant to a dying father, to entertain the sweet hope that the children of his care, of his love, will remember the les-

* Deut. xxxi. 27—29.

sons which he taught them, will follow out his views, will support the credit of his name, will instruct and bless the world by the example of their wisdom, their piety, their virtues, though he is not to be the happy spectator of it: but ah, more cruel than the pangs of dissolving nature! the dreadful conviction of approaching folly and disorder; the sad prospect of discord among brethren; of profligacy and licentiousness, no longer restrained by parental gravity and authority: a fair inheritance, and an honourable name, ready to be dissipated by profusion, to be covered with shame, to be disfigured by vice, to be forfeited by treason!

It is sweet to a dying pastor, to contemplate the success of his ministry, the extent of his usefulness; to cheer his fainting heart with the thought of having been made the humble instrument of bringing many souls unto God, many sons unto glory: and with the well-grounded belief that his doctrine shall survive him: that
though

though dead he shall continue to speak and to instruct. Sweet is the prospect of that day, when he shall present himself, and the joyful fruit of all his labours, to his Father and his God, saying, “Behold, I
 “and the children whom the Lord hath
 “given me, are for signs, and for wonders
 “in Israel; from the Lord of hosts,
 “which dwelleth in mount Zion*.”
 It was this which caused the great
 “Author and Finisher of our faith”
 himself to rejoice in spirit, on the very
 eve of his departure out of the world.
 “Those that thou gavest me I have kept,
 “and none of them is lost but the son
 “of perdition; that the scripture might
 “be fulfilled†.” But O how depressing
 to reflect, “I have laboured in vain, I
 “have spent my strength for nought, and
 “in vain‡.”—to look back upon a mini-
 stry not the “favour of life unto life, but
 “of death unto death,” and to look

* Isaiah viii. 18. † John xvii. 12.

‡ Isaiah xlix. 4.

“forward

forward to the dreadful progress of degeneracy and corruption, from evil to worse, till “sin, being finished, bringeth forth “death;” to look forward to the still more dreadful day of doom, and to the prospect of appearing as an accuser and a witness against the despisers of that gospel, which would have saved their souls from death.

THE faithful servants of God are not all equally successful, and even a Moses has the mortification of knowing, assuredly, that all his pains and anxieties should prove ineffectual. The tide of corruption sometimes rushes down so impetuously, that no force can stem it; and Providence is often pleased to put honour upon the meaner and feebler instrument, that the glory may redound, not “to him “that willeth, nor to him that runneth, “but to God, who sheweth mercy.”— But every faithful minister, like Moses, has at least this consolation; “having kept “nothing back, but declared the whole “counsel

“ counsel of God, they have delivered
 “ their own souls;” they published the
 truth of God, “ whether men would hear
 “ or whether they would forbear;” and if
 they have not been so happy as to persuade,
 they have, at least, put to silence wicked
 and unreasonable men; if they have not
 prevailed to render them holy, they have,
 at least, rendered them inexcusable; if they
 have been unable to subdue the pride of
 the creature, they have displayed the ho-
 linefs and justice of the Creator.

WE find Moses taking refuge in this,
 when the dearer, sweeter hope, was at an
 end—the hope of being the favoured,
 the honoured minister, of life and salvation.

“ I am fast approaching to the end of
 “ my career; I have already passed the
 “ limits which God has prescribed to the
 “ life of man. Six score of years are fled
 “ away and gone, and these hairs, whit-
 “ ened by time, by labour, and affliction,
 “ feelingly inform me that my last mo-
 “ ment is at hand, that no more time re-
 “ mains, but what is barely sufficient to

“ give you a few parting admonitions, to
 “ breathe over you the blessing of a dying
 “ friend, and to bid you a long farewell. After
 “ a laborious, anxious, and painful minis-
 “ try, of more than forty years: After
 “ being honoured of God to perform be-
 “ fore your eyes, and those of your fathers,
 “ a series of miracles, which shall be
 “ the astonishment and instruction of the
 “ whole world, till time expire, I was
 “ looking for the compensation of all my
 “ troubles, the reward of all my labours,
 “ the accomplishment of all my wishes,
 “ in your sincere return to God, in your
 “ gratitude to your friend and deliverer, in
 “ your fidelity and obedience to your So-
 “ vereign, and in the prosperity and
 “ happiness which must infallibly have
 “ flowed from them. The paternal soli-
 “ citude which I have felt, that ardent love
 “ which emboldened me, at the hazard
 “ of my own life, “ to stand in the breach”
 “ between you and a holy and jealous
 “ God, to turn away his wrath, lest he
 “ should destroy you;” that fervor of
 “ zeal which hurried me on to wish my-
 “ self

“ self blotted out of God’s book, if the
 “ dearer name of Israel might be per-
 “ mitted to continue written in it ; all
 “ my discourses, all my emotions, all
 “ my efforts ; my active days, my sleep-
 “ less nights ; these unceasing sighs
 “ which I still breathe to heaven in your
 “ behalf, these last tears, which a dying
 “ old man sheds over a people still and
 “ ever dear to him, and from whom to
 “ be torn asunder is the death of deaths ;
 “ these are the faithful, and undoubted,
 “ proofs of my affection for you, of my
 “ unabated, inextinguishable zeal for your
 “ salvation. But, alas, however earnestly
 “ I may desire it, I dare not, cannot
 “ hope ! I foresee your perfidiousness
 “ and rebellion ; I know your perverseness
 “ and ingratitude. “ While I am yet
 “ alive with you this day, ye have been
 “ rebellious against the Lord ; and how
 “ much more after my death ?* ” What
 “ then is left me, but the mingled, and
 “ strongly allayed, satisfaction of reflecting,

* Deut. xxxi. 27.

“ that I am innocent of your blood, that
 “ your salvation is in your own hands,
 “ that if you perish, your blood must be
 “ upon your own heads.” “ Gather unto
 “ me all the elders of your tribes, and your
 “ officers, that I may speak these words
 “ in their ears, and call heaven and earth
 “ to record against them*.”—“ I call
 “ heaven and earth to record this day
 “ against you, that I have set before you
 “ life and death, blessing and cursing:
 “ therefore choose life, that both thou and
 “ thy seed may live†.”

HAVING, in terms such as these, poured
 out the anguish of an overflowing heart,
 Moses addresses himself to his last earthly
 employment. The last exercise of his au-
 thority, is to lay down all authority. The
 concluding act of his administration, is
 to transfer the right of administration to
 another; and the legislator, leader and
 commander expires, while the man yet

* Deut. xxxi. 28. † Chap. xxx. 19.

lives.

lives. Imagination can hardly paint a more affecting scene. Hear the trumpet founding the proclamation of a solemn assembly, of an holy convocation. Behold the thousands of Israel flocking together, to the door of the tabernacle of the congregation; every eye straining to catch a departing glance of him whom they were to behold no more; every ear eagerly attentive to drink in the last accents of that voice which the hand of death was about to silence for ever. Behold the venerable sage, in all the composure of unaffected piety, in all the dignity of wisdom, in all the respectability of age, in all the simplicity of a child, in all the serenity of a celestial spirit, in all the solemnity of death, advancing to his well known station; presenting to the people, Him whom they were henceforward to acknowledge, and to obey, as the ruler appointed over them by Heaven. His eyes beam complacency, his tongue drops manna, as he conveys, to his noble Successor, the plenitude of his power, the residue of his honour, a double portion

of his spirit. Behold he lifts up his hands and lays them upon the head of Joshua, with a thousand tender wishes that his burden might sit light upon him, that he might escape the pains which he himself had endured, and attain the felicity which was denied to him : with a thousand paternal exhortations to follow Providence, and fear nothing ; to love Israel, to seek their good always : with a thousand fervent prayers for his prosperity and success.

I SEE Joshua, with modest reluctance, shrinking back from a charge so weighty : desirous of being still a subject and a servant : accepting with regret honours of which Moses must be stripped, ready to cry out, as his master was taken away from him, “ my father, my father, the “ chariot of Israel, and the horsemen “ thereof* !”—I see, on every countenance, a mixture of sorrow and resignation, of hope clouded with remorse and concern ; they could now die for him, whose life they had embittered by

* 2 Kings, ii. 12.

unkindness, levity and ingratitude ; they reproach themselves, and one another, as having occasioned the death of the wisest and best of men ; they cannot bear to think of surviving him.—But a voice more awful than that of man is heard, a glory more than human appears. “ And the Lord said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud : and the pillar of the cloud stood over the door of the tabernacle*.”—What solemn moments to the whole congregation, those which Moses and Joshua passed before the Lord, remote from the public eye ! How solemn to the parties themselves ! What is a charge from the mouth of a dying man, though that man be a Moses, compared

* Deut. xxxi. 14—15.

to a charge from the mouth of Jehovah himself, by whom spirits are weighed, and to whom all the dread importance of eternity stands continually revealed? And this God, O my friends, is daily founding a charge in every ear, "Occupy
"till I come."—"Arise ye and depart,
"for this is not your rest."—"Be sober,
"be vigilant, for your adversary the devil
"goeth about as a roaring lion, seeking
"whom he may devour."—"See that ye
"walk circumspectly, not as fools, but as
"wise, redeeming the time, because the
"days are evil."

THIS secret conference being ended, they return to the people, and Moses publicly delivers to the Levites, which bare the ark of the covenant of the Lord, a copy of the law which he had transcribed with his own hand, to be laid up in the side of the ark, as a standing witness for God against a sinful people; and the business of this interesting and eventful day concludes with a public recital from the lips of Moses of that tender and pathetic song, which

which we have in the thirty-second chapter. This sacred song every Israelite was to commit to memory, to repeat frequently, and to teach it every man to his son. It was composed expressly by the command of God, and under his immediate inspiration: “Now therefore write ye this song
 “for you, and teach it the children of
 “Israel: put it in their mouths, that
 “this song may be a witness for me against
 “the children of Israel. Moses therefore
 “wrote this song the same day, and
 “taught it the children of Israel. And
 “Moses spake in the ears of all the con-
 “gregation of Israel the words of this
 “song, until they were ended*.”

AND a most wonderful composition it is, whether considered as the production of a lively, lofty, correct imagination; abounding with the boldest images, and conveying the noblest sentiments; adding all the graces of poetry to all the force of truth; as conveying the most useful and necessary moral and religious

* Deut. xxxi. 19—22—30.

instruction,

instruction, in a channel the most pleasing and attractive; as the address of a dying man, a dying father, a dying minister, to his friends, to his family, to his flock; abounding with the tenderest touches of nature, flowing immediately from the heart, and rushing with impetuous force to the lips; as the awful witness of the great God against a disobedient and gainfaying race; exhibiting, to this hour, the proof of the authenticity of that record where it stands, of the truth and faithfulness of the mercy and severity; of the dread Jehovah, and of the certainty of the things wherein, as Christians, we have been instructed.

WHAT can equal the boldness and sublimity of his exordium or introduction? How is the boasted eloquence of Greece and Rome left at an infinite distance behind! What a coldness in the address of Demosthenes, and of Cicero, compared to the fervor and elevation of the Israelitish Orator! "Ye men of Athens." "Romans." "Conscript Fathers." If ever there was

an

an audience that demanded respect, from numbers, from importance, from situation; if ever there was a speaker prompted by duty, drawn by inclination, urged on by the spur of the occasion, Israel was that audience, Moses that speaker, on this ever memorable day. But the ardent soul of this heaven-taught Orator, with thousands upon thousands before his eyes, grasps, with a noble enthusiasm, an infinitely larger space than the plains of Moab, an audience infinitely more august than the thousands of Israel. "Give ear, "O ye heavens, and I will speak; and "hear, O earth, the words of my "mouth*." This was seizing the attention at once; the solid globe, thus summoned, seems to give ear, the celestial spheres stand still to listen, angels hover on the wing to mark and record the last words of the departing prophet; What mortal ear then can be inattentive, what spirit careless? How sweetly calculated is the next sentence to compose the minds of his hearers, roused and alarmed by the solemnity of his first address? The thunder

* Deut. xxxii. 1.

of heaven seemed ready to burst upon their heads, after an invocation so awful, and though Moses alone spake, they were ready to die; but their fears are gently lulled to rest, the next word that he utters; he has only love in his heart, and honey upon his tongue. “My doctrine
“shall drop as the rain: my speech shall
“distil as the dew, as the small rain upon
“the tender herb, and as the showers
“upon the grass*.”—The final object of Moses being to warn, to admonish, and to reprove, the perverse nation of whom he was taking leave, observe how skilfully he manages this difficult and delicate part of his task. To have come directly, and without preparation to it, had been to give certain disgust and offence; for he had to deal with a moody, murmuring, irritable, discontented race; he therefore first fills their minds with great images, leads them to the contemplation of one object surpassingly grand; impresses it in various points of view upon their hearts

* Deut. xxxii. 2.

and consciences, till, having lost themselves in it's grandeur and immensity, they are prepared to bear, to approve, and to profit by the severe personal attack that follows. "Because I will publish the name
 " of the Lord; ascribe ye greatness unto
 " our God. He is the Rock, his work is
 " perfect; for all his ways are judgment:
 " a God of truth, and without iniquity,
 " just and right is he*."

HAVING thus raised them above every mean, every selfish consideration; and placed them, and made them to feel themselves, in the awful presence of the great God, "who is righteous in all his
 " ways, and holy in all his works," he descends abruptly, by a transition quick as lightning, to the censure which he had in view. But even then, he insinuates it, rather than charges it home; and speaks for some time, as of strangers, as of persons absent; and constitutes his auditors judges, as it were, of the case of

* Deut. xxxii. 3, 4.

others,

others, not their own; and, by employing the address of the third person, *they* and *their*, leaves them for a moment in uncertainty whom he could mean; and when he comes at length to address them in the second person, and to use the terms *thee* and *thy*, How delicately is the application qualified, by the introduction of every tender, every melting, every conciliating circumstance! “*They* have corrupted themselves, *their* spot is not the spot of his children: *they* are a perverse and crooked generation.—Do *ye* thus requite the Lord, O foolish people and unwise? is not he *thy* Father that hath bought thee? hath he not made thee, and established thee*?”

HE then goes into a recapitulation, partly historical, partly poetic, partly allegorical, at once to refresh the memory, to fire the imagination, and to exercise the invention, of the divine conduct towards them and their fathers, during

* Deut. xxxii. 5, 6.

many generations; that the conclusion which he was about to deduce might fall with irresistible weight upon the minds of all; that their base ingratitude, and desperate folly, might appear to themselves in a more odious light, when contrasted with the wisdom, goodness and loving kindness of the Lord. This occupies a considerable part of the chapter, from the seventh verse to the eighteenth, and a passage it is of exquisite force and beauty, as I am convinced you will also think upon a careful perusal of it.

CONSTRAINED, at last, to denounce the righteous judgment of God, in order to approve his own fidelity, and if possible to prevent the ruin which he feared, he makes a display of the awful terrors of divine justice, sufficient to awaken the dead, and to confound the living; and to increase it's force and vehemence, Moses disappears, and God, the great God himself, comes forward, and in the first person utters the the seven thunders of his wrath, "For a
" fire is kindled in my anger, and shall
" burn

“ burn unto the lowest hell, and shall con-
 “ fume the earth with her increase, and
 “ set on fire the foundations of the moun-
 “ tains. The sword without, and terror
 “ within, shall destroy both the young man
 “ and the virgin, the suckling also with
 “ the man of grey hairs*.”

THE prophet, as it were, exhausted
 with this violent exertion, this formidable
 denunciation of vengeance, sinks into
 feeble, hopeless regret, and he reluctantly,
 despairingly, deplores that misery which
 he can neither prevent nor avert. “ They
 “ are a nation void of counsel, neither is
 “ there any understanding in them. O
 “ that they were wise, that they under-
 “ stood this, that they would consider
 “ their latter end! How should one
 “ chase a thousand, and two put ten thou-
 “ sand to flight, except their rock had
 “ sold them, and the Lord had shut them
 “ up†?”

* Deut. xxxii. 22, 25.

† Deut. xxxii. 28, 29, 30.

FINALLY,

FINALLY, a dawn of hope arises, and, rapt into future times, the sacred bard hails the coming day of deliverance, and exults in the prospect of the junction of the nations, with the ancient people of God, in the participation of one and the same great salvation: "Rejoice, O ye
 "nations, with his people; for he will
 "avenge the blood of his servants, and
 "will render vengeance to his adver-
 "saries, and will be merciful unto his land
 "and to his people*."

SUCH is the structure, such the general outline of this inimitable piece of sacred poetry. If what has been said shall induce any one to study it more attentively, he will probably discover beauties which have escaped us; and the discovery will bring it's own reward. How many fathers, as they afterwards rehearsed the words of this song in the ears of their children, and taught them the knowledge of it, would recollect with a mournful pleasure,

* Deut. xxxii. 43.

that they saw and heard Moses himself recite it aloud, on the very last day of his life ; and glory, in relating how near to him they stood, and in describing to a new generation, the form of his countenance, the deportment of his person, the tones of his voice !

THAT very day, the warrant of death arrives. The ministry of even a Moses is accomplished, and Providence hastens to convince the world, that depart who will, the work of Heaven never can stand still.—We have seen him hitherto engaged in active labours for Israel and for God. We shall consider him yet once more, dismissed from his service, and concluding a life of eminent usefulness, by a death of charity, benediction, prescience, and resignation. May God impress on our minds a sense of our frailty, mortality, and accountableness, that we may redeem the time ; fulfil the duties of our day and the design of our Creator ; work out our salvation, and so die in peace,

peace, die in hope, whenever it shall please Him to call us away to the world of spirits. Amen.

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HISTORY OF MOSES.

L E C T U R E IX.

DEUT. XXXIII. 1.

AND THIS IS THE BLESSING WHEREWITH
MOSES THE MAN OF GOD BLESSED THE
CHILDREN OF ISRAEL BEFORE HIS DEATH.

SENECA, the celebrated Roman moralist, was preceptor to the Emperor Nero, and had early, and studiously, trained him to virtue. But falling under the displeasure of that sanguinary tyrant, he was condemned to lose his life, by being blooded to death. The day of execution being arrived, he prepared to meet his fate with intrepidity, and to die, as he had lived, in communicating useful knowledge. His pupils gathered round him,

eager to mark his dying deportment, and provided with their writing tables, to record and preserve his last sayings. He was put into the warm bath, the arteries of his legs and arms were opened, and the purple fluid, which sustains life, was gradually drained off, while his sorrowing, admiring disciples, caught the words as they fell from his parched lips.

BUT a greater than Seneca is here. We are this night, gathered round a dying Moses, to listen to the last accents of that tongue which, one excepted, spake as never man spake. We behold him neither impetuously rushing forwards into the mortal conflict, nor timidly shrinking from it; but advancing with a steady, majestic step, to meet the King of Terrors. The interests of the God of Israel, and of the Israel of God, had employed his thoughts all his life long; and, blended in one, they glow in, and expand his heart, to his latest moment. He was speedily to cease from every earthly care, to cease
from

from serving Israel any longer, to be occupied with God only ; but even in death he is contriving the means of doing good to that dearly beloved, that fondly cherished people. As if his heart had relented at the harshness of some of the expressions, which fidelity and a sense of duty had extorted from him ; like one unwilling to part with them under any semblance of unkindness or displeasure, he again assumes the tender father, tunes his tongue to the law of kindness, buries all resentment of the past, and every thing unpleasant, in the prospects of futurity, in the gentleness and benevolence of friends, who were separating to meet no more.

THE soul that is at peace with God, desires to be at peace with all men ; and it is meet that dying breath be sweetened with mercy, forgiveness, and love. Slowly and solemnly, as Moses advanced to meet his latter end, would we accompany his steps in his last progress through the beloved tents of Israel, and in his ascent to the hill, from whence he never should re-

O 4 descend.

descend. With a heart like his, overflowing with charity to the whole church of God, and filled with sentiments of peculiar affection towards you, we behold the approach of that hour, which is to disperse us, perhaps too for ever. With a blessing on our lips, like him, and O that his God and ours may make it effectual, we are hastening to bid you farewell.

THE words which I have read, are the beginning of the 54th and last *parasha*, or great section of the law, into which the whole books of Moses were subdivided, for the conveniency of publickly reading them, in conjunction with the Prophets, every sabbath-day; a custom which prevailed in the Jewish church, down to the times of our Saviour, and of his apostles, as we learn from several passages of the Gospel history. Thus Christ himself, “when he came to Nazareth, where “he had been brought up, as his custom was, went into the synagogue on “the sabbath-day, and stood up for to “read. And there was delivered unto “him

“ him the book of the prophet Eſaias.
 “ And when he had opened the book, he
 “ found the place where it was written,
 “ The Spirit of the Lord is upon me, becauſe
 “ he hath annointed me to preach the
 “ Goſpel to the poor: he hath ſent me
 “ to heal the broken-hearted, to preach
 “ deliverance to the captives, and recover-
 “ ing of ſight to the blind, to ſet at
 “ liberty them that are bruised: to preach
 “ the acceptable year of the Lord. And
 “ he cloſed the book, and he gave it
 “ again to the miniſter, and ſat down.
 “ And the eyes of all them that were in
 “ the ſynagogue were faſtened on him.
 “ And he began to ſay unto them, this
 “ day is this ſcripture fulfilled in your
 “ ears*.” Thus James, in determining
 the queſtion in the Synod of Jeruſalem,
 concerning the neceſſity of circumciſion,
 ſays, “ Moſes of old time hath in every
 “ city them that preach him, being read
 “ in the ſynagogues every ſabbath-day†.”
 And Paul and Barnabas, when “ they

* Luke iv. 16, 17, 18, 19, 20, 21.

† Acts xv. 21.

“ came

“ came to Antioch, in Pisidia, went
“ into the synagogue on the sabbath-day,
“ and sat down. And after the reading of
“ the law and the prophets, the rulers of
“ the synagogue sent unto them, saying,
“ Ye men and brethren, if ye have any
“ word of exhortation for the people, say
“ on*.”

THE first section begins with the opening of the book of Genesis, and goes up to the ninth verse of the sixth chapter, and is called *Bereſhit*, the first word in the Hebrew bible. The second begins at these words in the sixth chapter, “ These are the generations of Noah:” and is thence called *Noah*, and ends at the beginning of chapter twelfth, which sets out with the call of Abraham, and is therefore styled the section *Lec Leca*. i. e. “ get thee out,” and so of the rest. To bring the whole fifty-four divisions within the compass of the year, they joined two of the shortest, into one reading. Thus

* Acts xiii. 14, 15.

the whole constitution, both as to civil and sacred things, was publickly rehearsed once every year ; so that it was impossible, for any decent Israelite, to be grossly ignorant of either the laws, the history, or the religion of his country.

THE first public lecture was on the sabbath that followed the Feast of Tabernacles, and went on till the anniversary of that feast returned. I have mentioned these circumstances for several reasons. I am not ill pleased to have so respectable an example for attempting a mode of instruction, which reason and experience convince us, to be at once the most pleasant and the most useful. I honour human learning, I admire great talents, I am enchanted with eloquence ; but I am persuaded, if *saving* knowledge be communicated, it is by the quick and powerful energy of God's word coming, not with the allurements of man's wisdom, "but
"in demonstration of the spirit, and of
"power." This leads us to express a wonder, why the reading of the Scriptures,
by

by large portions at a time, is not universally practised in Christian congregations. Surely there must be a better reason for neglecting it, than that it is enjoined by the canons of the Church, and is in general practice in the Establishment. The last reason which I have, at present, to render for this digression, if it be thought one, is it's affording me an opportunity of earnestly recommending, to masters and mistresses of families, the regular and progressive use of the Scriptures, within the precincts of their private households, for the instruction of their children and servants. I am well aware, that from a diffidence and humility not too severely to be blamed, some younger heads of families are tempted to neglect family worship altogether, because some parts of it they cannot, dare not, undertake; that for example, of addressing God in prayer, as the mouth of their domestic little church. Let them begin with reading aloud the word of God: for this surely they have courage sufficient. They will be brought to pray insensibly, they will soon cease to be ashamed of that
which

which is their highest honour and most glorious privilege. We now return.

THE idea which I have formed to myself of “this blessing, wherewith Moses the man of God blessed the children of Israel before his death*,” how justly I presume not to say, is this: Moses, having received his final summons to prepare for death, feels himself prompted, at once, by affection, and by the Spirit of prophecy, to take a particular leave of every tribe, to bestow a several benediction on every one by name, and to prepare them, one by one, for the conquest of their inheritance, by giving them, prophetically, a general notion of their future condition, as constituent parts of the commonwealth of Israel, and of the particular lot to be assigned to each, with it’s corresponding advantages and pursuits. For this purpose, I suppose him making a solemn progress through the whole host, going from tribe to tribe, from tent to tent, and pouring out his

* Deut. xxxiii. 1.

soul, as a dying parent, in blessings upon his offspring, according to their different characters and conditions. O how unlike those visits of selfishness, pride, ambition and strife, which the candidates for fame, place, and power, are, from time to time, making through a corrupted land! Let us attend his progress, and mark what he says.

WE find Moses still beginning, proceeding, concluding with God. He sets out, on this last awful circuit, with a mind full of the glorious Majesty of the great Jehovah. He calls to his own remembrance, and impresses the image of it on the souls of the whole people, that great and dreadful day “when the Lord came “from Sinai, and rose up from Seir unto “them; he shined forth from mount “Paran, and he came with ten thousands “of saints: from his right hand went “a fiery law for them*.”—The particular mention of Seir and Paran, in this

* Deut. xxxiii. 2.

exordium, has given birth to a poor conceit in the Jerusalem Targum, to this purpose, “that God first offered his law, and the protection which it afforded, to the Idumeans, the inhabitants of mount Seir, and the posterity of Esau, but that they rejected it, because it contained this precept, thou shalt not kill. That, afterwards, it was tendered to the Ishmaelites, or inhabitants of mount Paran, who rejected it, because it said, “thou shalt not steal.” That then it was proposed to the posterity of Jacob, who immediately replied, “all that the Lord hath commanded will we do, and be obedient.” Without having recourse to a construction so unsupported, forced, and unnatural, the words of Moses, at the first glance, convey to us an image inconceivably grand and sublime, but at the same time, simple, natural, and obvious. Israel was encamped in the plains of Moab, with Jordan, and the fertile fields of Canaan, directly in view; the prospect on the south terminated by the lofty mountains of Teman or Seir; and on the north by mount Paran; while Sinai raised
it’s

it's awful head, and buried it in the clouds of heaven from behind. Moses accordingly represents, in the bold imagery of oriental poetry, the glory of the Lord arising like the sun in the east, from behind the top of Sinai, and instantly darting his light from hill to hill, and increasing in lustre, till the whole expanse of heaven is filled with it. The prophet Habakkuk has evidently caught the same celestial fire, and is filled with the same animating object, when he exclaims, "God came from Teman, and the Holy One from mount Paran; Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting*."

* Habakkuk iii. 3, 4, 5, 6.

BUT

BUT what are mountains and hills ; and their inhabitants ? Moses represents the great God as arising in unclouded majesty amidst ten thousand of his holy ones. " Angels, his ministers, that excel in " strength," the least of whom " could " wield these elements." His red right hand is extended, presenting to the astonished beholder a law, a fiery law, a fire that purifies, a fire that consumes. But the terror of this dreadful appearance is instantly lost, in a display of the grace and mercy which prompted this splendid visit. " Yea, he loved the people ; all his saints " are in thy hand : and they sat down at " thy feet ; every one shall receive of thy " words*." Here we behold the Legislator lost in the Friend, and instead of distractedly, despairingly calling upon " the mountains to fall upon us, and the hills to " cover us," we sit down in tranquility at the feet of our gracious Teacher, and every one for himself, listens to the language of love.

* Deut. xxxiii. 3.

MOSES first approaches the tents of the tribe of Reuben, and having introduced himself by these solemn striking words, he proceeds to his particular salutation of that tribe. "Let Reuben live, and not die; and let not his men be few*." Concerning the head of that tribe, his dying father had prophetically denounced, "Unstable as water, thou shalt not excel;" but the blessing of Moses seems to wipe the blot out of the scutcheon, and Reuben seems restored to his rank in Israel again. Reuben alone of the sons of Jacob pitied Joseph in his distress, and contrived the means of restoring him to his father again. This redeems him, and his family, from infamy and destruction, and we are disposed to drown the memory of his lewdness, in respect for his tenderness and humanity.

WHO stands next on the roll of Jacob's sons? To whom is the second salutation due? Simeon.—But ah! We see the

* Deut. xxxiii. 6.

curse of a dying father upon him; we see Moses passing by his door without bidding him God speed; we see the blood of the Schechemites, the innocent, credulous Schechemites, lying with an oppressive weight upon his seed; we see a tribe of fifty-nine thousand three hundred in the wilderness of Sinai, melted down, and reduced, to twenty-two thousand two hundred in the plains of Moab; we see no judge or magistrate, in future times, springing from his loins; we see him “divided in Jacob, “and scattered in Israel:” and in all this, we see the vengeance of a righteous God, pursuing a cool and deliberate murderer to utter ruin; and we are led to think of the more dreadful weight of that blood, which a hard-hearted race imprecated upon themselves, and upon their children; and which the shame and sufferings of one thousand eight hundred years have not yet expiated. What must the sons of Simeon have felt, when their dying leader passed them by, without vouchsafing them a word; and to find themselves alone unblest, of all the

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children

children of their father's house! Speak to me, O merciful Father, in whatever language thou wilt; chide upbraid, chastise me, but O pass me not by in silent neglect: cease not to reprove me; say not, "let him alone."

THE dying prophet passes next, to the standard of the tribe of Judah.—Judah, destined to empire, increase, and strength; Judah, the father of many princes: The root and offspring of David. "And this "is the blessing of Judah: and he said, "hear, Lord, the voice of Judah; and "bring him unto his people: let his "hands be sufficient for him, and be "thou an help to him from his enemies*." These words of Moses, send us again to the dying bed of Jacob, and we find both patriarchs conveying the same idea, concerning this prerogative tribe, strength invincible, triumph over every foe, supreme authority; and we find ourselves led still farther back, to Leah, his mother, in childbirth, bestowing on this her fourth son, a

* Deut. xxxiii. 7.

name expreffive of her perfonal exultation and triumph, “ Judah, praife the Lord ;” and thence to the infinitely glorious defign of Providence, which has fwallowed up the tranfient, private feeling, of the individual, in the great and comprehensive view of general compaffion and favour, and the fource of univerfal gratitude and praife ; and, borne on the wings of Infpiration, we rife, with the beloved difciple, in vifion, to contemplate the lion of the tribe of Judah, the root of David, prevailing to open the fealed book, in the right hand of Him that fits on the throne, and loofing the feven feals thereof. “ And I beheld, and lo, “ in the midft of the throne, and of the “ four beafts, and in the midft of the “ elders, ftood a Lamb, as it had been “ flain, having feven horns, and feven “ eyes, which are the feven Spirits of “ God, fent forth into all the earth.” “ And he came and took the book out “ of the right hand of Him that fat upon “ the throne. And when he had taken “ the book, the four beafts and four and “ twenty elders fell down before the

“ Lamb, having every one of them harps,
“ and golden vials full of odours, which
“ are the prayers of saints. And they
“ sung a new song, saying, Thou art
“ worthy to take the book, and to open
“ the seals thereof: for thou wast slain,
“ and hast redeemed us to God by thy
“ blood, out of every kindred, and tongue,
“ and people, and nation; and hast made
“ us unto our God, kings and priests:
“ and we shall reign on the earth*.”

THUS, we behold all that is great and magnificent among men, bringing its glory and honour, and laying them at the feet of Jesus; and all that is past and present, lost in the immensity, and importance, of that which is to come.

HE now approaches the priestly tribe of Levi, his kinsmen and friends according to the flesh, and copiously bestows his valedictory benediction upon them, in these remarkable words, “ Let thy Thummim

* Rev. v. 7—10.

“ and

“ and thy Urim be with thy holy one,
 “ whom thou didst prove at Massah, and
 “ with whom thou didst strive at the wa-
 “ ters of Meribah ; who said unto his fa-
 “ ther, and to his mother, I have not seen
 “ him, neither did he acknowledge his
 “ brethren, nor knew his own children :
 “ for they have observed thy word and kept
 “ thy covenant. They shall teach Jacob
 “ thy judgments, and Israel thy law : they
 “ shall put incense before thee, and whole
 “ burnt-sacrifice upon thine altar. Bless,
 “ Lord, his substance, and accept the work
 “ of his hands : smite through the loins
 “ of them that rise against him, and of
 “ them that hate him, that they rise not
 “ again*.”

LEVI had been a partaker with Simeon,
 in shedding the blood of the Shechemites,
 and had fallen under the same condemna-
 tion ; but their spirit and zeal in expiat-
 ing the guilt of the golden calf by the
 blood of it's idolatrous worshippers, have

* Deut. xxxiii. 8—11.

removed the stain, and restored their own blood again, and the dreadful sentence, “ I will divide them in Jacob, and scatter them in Israel,” as far as it affects them, is from a curse turned into a blessing. They are divided in Jacob, and scattered in Israel, but it is honourably to themselves, and usefully to others: as the priests of the Lord, and the instructors of the people. Why may we not suppose Eleazar the High Priest, arrayed in his sacerdotal vestments, standing at the head of his tribe to receive the salutation of Moses, and that the appearance of this sacred officer, in the splendor of his pontifical garb, might suggest to Moses some of the particulars contained in this blessing, especially the beginning of it? “ Let thy “ Thummim and thy Urim be with thy “ holy one.” “ Thy Thummim and thy “ Urim,” that is, being interpreted, “ thy “ perfections and thy lights.” They were mysteries, of which we have spoken in a former lecture, put into the High Priest’s breast plate, and were designed apparently to signify the graces and office of the priesthood,

hood, which was committed to Aaron and his seed, till Christ came, who should obtain, and exercise, an everlasting and unchangeable priesthood, after a more excellent order than that of Aaron.

ACCORDING to the different ideas of the mystery of the Urim and Thummim, and the connection here established between them and the temptation at Massah, and the strife at Meribah, various turns and interpretations have been given to the words of Moses.

1. THEY are supposed to be addressed to God himself, and the sense to run thus, "Thy Thummim and thy Urim" (O God) be with the man, thy gracious saint, (Aaron and his seed) whom thou temptedst with temptation, or contendedst with (for his sin) at the waters of Meribah, of which we have the history. Num. xx. "And
 " the Lord spake unto Moses and Aaron,
 " because ye believed me not, to sanctify
 " me in the eyes of the children of Israel;
 " therefore ye shall not bring this congre-
 " gation

“gation into the land which I have given
 “them. This is the water of Meribah,
 “because the children of Israel strove with
 “the Lord : and he was sanctified in
 “them*.”

OR, 2dly, They may be addressed to the whole tribe, and with this sense, thy Thummim and thy Urim (O Levi) be with Aaron and his sons! the holy, chosen, anointed one of thy gracious God, whom thou, in common with the rest of Israel temptedst in Massah and in the strife at Meribah.

OR, 3dly, Understanding by the “holy one,” the Christ of God, this will be the sense, Thy Thummim and thy Urim (O Levi) is with (or belongs to) the man thy holy one, (Messiah, the Christ) the holy one of God, whom thou temptedst at Massah, and didst strive with at Meribah. In this last interpretation, the weakness, insufficiency, imperfection and transitoriness of the levitical priesthood are

* Num. xx. 12, 13.

implied :

implied: it retained not long the Urim and Thummim, but lost them in the Babylonish captivity, as we find from Ezra, chap. ii. ver. 63. “ And the Tirshatha
 “ said unto them, that they should not
 “ eat of the most holy things till there
 “ stood up a priest with Urim and with
 “ Thummim.” And it does not appear they ever had them more, until by Jesus Christ, our High Priest after the order of Aaron, they were restored in the “ light
 “ and truth” of the gospel.

THE blessing upon Levi thus proceeds,
 “ Who said unto his father, and to his
 “ mother, I have not seen him, neither
 “ did he acknowledge his brethren, nor
 “ knew his own children: for they have
 “ observed thy word, and kept thy cove-
 “ nant*.” This is generally understood to express the devotedness of that tribe to the worship and service of God, which laid them under a necessity of abstractedness from the world, and constrained them,

* Deut. xxxiii. 9.

when

when employed in the order of their course, to suppress all appearance of secular concern, such as mourning for the dead, and the like. Thus when "Nadab and Abihu perished by fire before the Lord," Aaron and his two surviving sons were expressly forbid to shew any signs of sorrow. "Uncover not your heads, neither rend your clothes, lest ye die." "And Aaron held his peace." The words are by many interpreters supposed particularly to refer to the judgment executed, through the zeal of this tribe, on their offending brethren, in the matter of the golden calf, which is thus described: "And Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the

“ the children of Levi did according to
 “ the word of Moses : and there ’ fell of
 “ the people that day about three thousand
 “ men. For Moses had said, consecrate
 “ yourselves to-day to the Lord, even
 “ every man upon his son, and upon his
 “ brother ; that he may bestow upon you
 “ a blessing this day*.” And it may,
 perhaps, be intended as a warning to the
 Christian priesthood, that though their
 profession does not call them wholly to
 renounce the world, to restrain the work-
 ings of natural affection, and cease to be
 men, yet it does call them to a higher
 degree of heavenly-mindedness, to stricter
 self-government, to a greater superiority to
 worldly attachments and pursuits ; and to
 have no respect of persons in dispensing
 the bread of life, to “ know no man after
 “ the flesh,” to sit looser than others, to
 the things of time.

THE next article, of their prophet’s part-
 ing blessing, describes their glorious privi-

Exod. xxxii. 26—29.

leges.

leges. "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar." The priest's lips shall keep knowledge.

THIS, then, is the first duty of their office; to "teach Jacob the judgments of God, and Israel his law." Theirs was to be the distinguished honour of training up every succeeding generation, as it arose, in the knowledge of the God of their fathers, in what he had done for them, and what he required of them; of pointing out, and inculcating upon them, the connection between their privileges and their duties, their safety and their obedience, their security and their fidelity. They were still to set before the people "good and evil, the blessing and the curse," the promises which allured to the one, the threatenings which deterred from the other. They were under the necessity, of consequence, of studying the law of God, and the history of his providence themselves, in order to the instruction

tion of others; and to exhibit a decent conformity, in their own deportment, to what was written, as a pattern to their fellow citizens—a task at once painful, dangerous, and honourable.

THE second duty of their station was, “to put incense before God.” That sacred perfume was emblematical of the prayers, the praises, and the thanksgiving of Israel; and on Levi was conferred the glorious privilege of standing between God and the people, of conveying from Him, to them, the dictates of his will, the promises of his grace, the assurance of his favour and protection; and, as the mouth of the people, to reconvey to God, the effusions of their gratitude, the acknowledgment of their submission and dependence; their intire confidence in the truth and faithfulness of God, their intire hope in his mercy. These the sons of Levi were to present before the Lord as incense; and with this sacrifice of praise from the people, the incense of their own grateful

grateful acknowledgments would naturally mingle and ascend.

FINALLY, the blessing pronounced on this distinguished tribe, imposed on them the office of offering up “whole burnt sacrifice upon the altar of God.” They not only stood between a gracious God and an indebted people; but a holy and offended God, and a frail, offending people. Hence the necessity of “burnt sacrifice,” hence the idea of atonement, hence the shedding of blood for the remission of sin, hence the institution of the Levitical priesthood—“the shadow of good things to come.” And thus the daily sacrifice, the intercession of the house of Aaron, and the united characters, of teacher and priest, in the same person, prefigured and pointed out, “the Lamb of God, who taketh away the sin of the world.”—“The one Mediator between God and man, the Man Christ Jesus.”—The great Teacher sent from God, “who spake as never man
“spake.”

“ spake.”—“ God’s beloved Son, in whom
 “ He is well pleased.”

THE conclusion of the benediction is prophetic, and descriptive of their reward, their inheritance, and security. “ Bless, Lord, his substance, and accept
 “ the work of his hands : smite through
 “ the loins of them that rise against him,
 “ and of them that hate him, that they
 “ rise not again*.” This is the perfection of creature happiness : ample provision, and the blessing of the Almighty poured down, and resting upon it—works and labours of love cheerfully performed, and graciously accepted—every foe subdued, and every ground of fear for ever removed. Here may we not apply, to this tribe in particular, what Moses, in the close, applies to Israel in general ?
 “ Happy art thou, O *Levi* : who is like
 “ unto thee, O people saved by the
 “ Lord, the shield of thy help, and who
 “ is the sword of thy excellency ! and

* Deut. xxxiii. 11.

“ thine enemies shall be found liars unto thee, and thou shalt tread upon their high places*.”

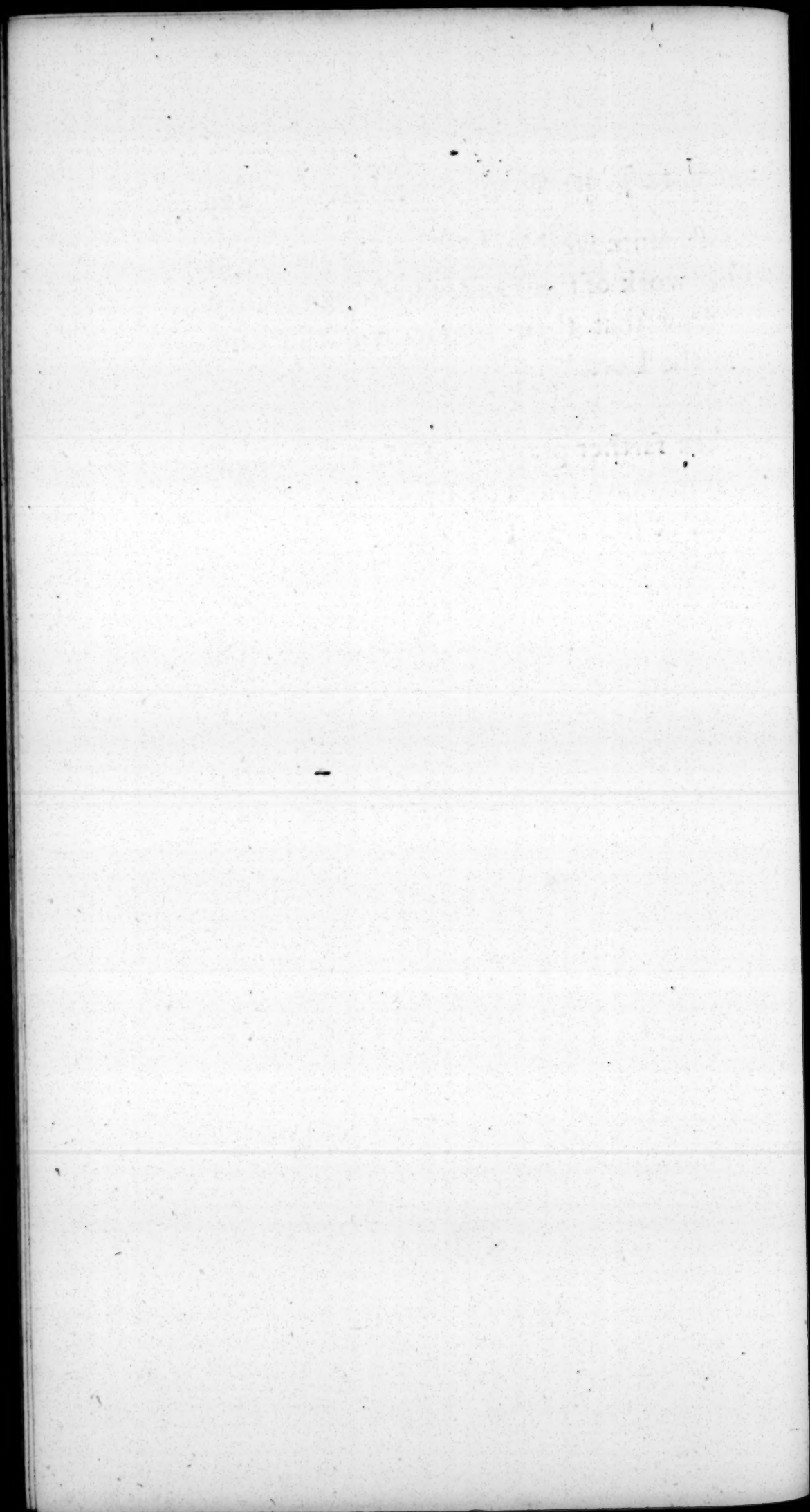
SUCH were the functions, the privileges, the honours, and the emoluments, of the Levitical priesthood. They suggest to the Christian ministry, the vigilance, diligence, fidelity, and zeal, which become those “ who must give account”—the necessity laid upon them “ to declare the whole counsel of God”—the assured support on which they may depend, while they conscientiously aim at doing their duty—the glorious “ recompense of reward,” which is laid up for “ the good and faithful servant,” in that day “ when they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever†.” May the power of such motives be felt, and understood, by all who bear the sacred and important office, that by them they may be rendered “ sted-

* Deut. xxxiii. 29. † Dan. xii. 3.

“ fast,

“ fast, unmoveable, always abounding in
“ the work of the Lord, forasmuch as they
“ know that their labour is not in vain
“ in the Lord.”

THE farther progress of Moses through
the remaining tribes of Israel shall be the
subject of the next Lecture.



HISTORY OF MOSES.

L E C T U R E X.

DEUT. XXXIII. 1.

AND THIS IS THE BLESSING WHEREWITH
MOSES THE MAN OF GOD BLESSED THE
CHILDREN OF ISRAEL BEFORE HIS DEATH.

THE rich man in hell is represented*,
as entertaining the fond belief, that
the return of one from the dead would
certainly be effectual, to the conviction
and amendment of a thoughtless and im-
penitent generation. And men, in gene-
ral, are disposed to ascribe an infallible
efficacy to means fabricated in their own
imagination, while, at the same time,
they wilfully neglect to use those which

* Luke xvi. 27, 28.

God has appointed, whose operation is undoubted, and of which they are in the entire possession. The man of one talent lays it up in a napkin and buries it, because he cannot, with one, do the work of five or of ten. One man is an infidel, because the miraculous powers which once accompanied the preaching of the gospel, accompany it no more; another affects to despise all external evidence whatever, and looks at Christianity with a suspicious eye, because it called in miracles, and prophecy, to confirm and support it. -The Jews rejected the counsel of God against themselves, saying, "He casteth out devils, by Beelzebub the prince of the devils*." The Greeks accounted the doctrine of the cross foolishness, because it belied their vain philosophy, and exposed their worldly spirit.

WERE it possible for the human race to assemble in one general council, in order to settle a mode of religion which

* Matth. xii. 24.

should

should suit the whole, they would speedily be constrained to separate, without coming to any specific, decisive agreement, on a point so essential ; for pride, and selfishness, and the spirit of contradiction, would instantly raise opposition, and the most salutary idea would be rejected by one party, for no better reason, than that it was adopted by another. Were the rich man to come from the dead, commissioned “ to tell the secrets of his prison-house :” were Lazarus permitted to leave the bosom of Abraham, in order to display to men the glories of paradise ; what could they say, that has not been repeated a thousand and a thousand times ? The one would be esteemed by a busy, careless, unbelieving world, a poor moping melancholy wretch, fit for a place in Bedlam ; the other would be called an enthusiastic visionary ; and they might, for ought the world cared, return to the places from whence they came, and report that mankind was better employed than to listen to their dreams ; that it was election time ; that the term was

coming on ; that a packet was expected, or a fleet arrived.

MEN amuse themselves with crying up the advantages of those who saw Christ going about doing good, “ healing all manner of sickness among the people ;” of those who heard Paul preach, and the like ; but the faithful and true witness assures us, that Jesus frequently wrought miracles, and Paul preached, in vain. Capernaum, Bethsaida, Jerusalem remained full of unbelievers ; and apostolic eloquence was called babbling by one, it made another to shake under a temporary fit of trembling, and only “ almost persuaded” a third to be a Christian.

THE decision of father Abraham, then, in the passage already referred to, is founded in truth and experience. “ If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead*.” Moses

* Luke xvi. 31.

spoke from the brink of the grave, and was forgotten the moment that his voice ceased.—God himself thundered from Sinai, “Thou shalt not make unto thee
 “any graven image, or any likeness of
 “any thing, that is in heaven above, or
 “that is in the earth beneath, or that is
 “in the water under the earth. Thou
 “shalt not bow down thyself to them,
 “nor serve them: for I the Lord thy
 “God am a jealous God, visiting the
 “iniquity of the fathers upon the chil-
 “dren unto the third and fourth genera-
 “tion of them that hate me* :” and within “a little month,” we see all Israel dancing round a golden calf, and saying, “These be thy gods, O Israel, which
 “brought thee up out of the land of
 “Egypt†.” The Son of Man came down from heaven, disclosed the secrets of the Eternal mind; descended into the grave, and returned to the earth, and shewed himself openly. But did infide-

* Exodus xx. 4, 5.

† Exodus xxxii. 4.

lity stop her mouth? No. “ Some of
“ the watch came into the city, and
“ shewed unto the chief priests all the
“ things that were done. And when
“ they were assembled with the elders,
“ and had taken counsel, they gave large
“ money unto the soldiers, saying, say
“ ye, his disciples came by night, and
“ stole him away while we slept. And
“ if this come to the governor’s ears, we
“ will persuade him, and secure you. So
“ they took the money, and did as they
“ were taught : and this saying is com-
“ monly reported among the Jews until
“ this day*.”

THE circumstances in which Moses took his last long farewell of his beloved charge, were such, one would think, as to leave a lasting, an indelible impression on the minds of his hearers ; but the sequel shews us, that the impressions of gratitude, sympathy, sorrow and regret,

* Matth. xxviii. 11—15.

are “as the morning cloud and the early dew, which passeth away.”

—HAVING finished his course, and the time of his departure drawing nigh, we behold the man of God making his final progress through the camp of Israel; going from tribe to tribe, from standard to standard, saluting every one by his name, and pronouncing over him the cordial benediction of a dying friend. We have accompanied him from Reuben to Judah, and from Judah to Levi, and heard his dying breath confirm the promise of royal dignity to the one, and entail the sacred dignity of the priesthood upon the other. They have heard his last adieu. Their eyes shall behold him no more. He has now arrived at the encampment of Benjamin.—Benjamin, the son of his mother’s sorrow, the son of his father’s right hand: the last of Israel in the course of nature, not the least in the affection of his sole surviving parent, nor in importance as one of the heads of the holy common-wealth. Benjamin, destined

destined of Providence to support the throne of David, when shaken by the revolt of ten tribes. And what is the blessing of Benjamin? “Of Benjamin he
“said, the beloved of the Lord shall
“dwell in safety by him; and the Lord
“shall cover him all the day long, and
“he shall dwell between his shoulders*.”

THE course in which Moses proceeded in pronouncing the blessing, is supposed by some to be prophetically governed, according to the geographical description of Canaan, and the order and course in which each portion was allotted to every several tribe. Benjamin, therefore, is addressed before his elder brother Joseph, because the lots of his inheritance was to lie between the lot of Judah and Joseph, and to border upon each, and this, by consulting the book of Joshua, xviii.—11. you will find was the case. And we shall afterwards find many circumstances concurring, to give a distinction, and a con-

* Deut. xxxiii. 12.

sequence,

sequence, to Benjamin, among the tribes of Israel. Jebus, that is Jerusalem, fell to them. Of course, the seat of empire, and of religion, in process of time, was fixed in the midst of them. Imperial Judah administered the affairs of government, in a city belonging to another tribe, and from the day that the temple was built, not only the priests, the sons of Levi, were called to minister in the order of their course, within the confines of their brother Benjamin; but all the males of, all the tribes, were obliged to appear before the Lord in the same place, at the three great stated festivals every year, besides the innumerable occasional visits, made to the metropolis of the whole country, as to the centre of civil government, and of religious worship.

ON comparing the arrangement of the precious stones, in the breast-plate of the High Priest, with that of the same number and quality of gems, which are represented as constituting the foundation of the New Jerusalem, we find the *jasper* standing

standing last, with the name of Benjamin engraved upon it, in the breast plate; but it is the first, in the foundation of the holy city, which is the type of the Christian church.

WITH the aid of Benjamin alone, Judah was enabled to support an independent sovereignty, which considerably outlasted the kingdom of the ten tribes. This, and various other circumstances, in the future history and condition of this tribe, explain the blessing of Moses, which describes him as “the beloved of the Lord,” tenderly watched over and protected of Jehovah; as the progenitor of this tribe, according to the flesh, was carefully kept at home, and affectionately cherished by his father Jacob; as “dwelling in safety by “him,” that is, in confidence, in security, there being “none to make him afraid,” to whom God was so nigh. There is apparently an allusion to this, and a beautiful one, in the 48th Psalm, from verse 1 to 5.—“Great is the Lord, and greatly “to be praised, in the city of our God,
“in

“ in the mountain of his holiness. Beau-
 “ tiful for situation, the joy of the whole
 “ earth, is mount Zion, on the sides of
 “ the north, the city of the great king.
 “ God is known in her palaces for a re-
 “ fuge. For lo, the kings were assem-
 “ bled, they passed by together. They
 “ saw it, and so they marvelled; they
 “ were troubled, and hasted away.”—
 “ The Lord shall cover him,” adds Mo-
 ses, “ all day long.”—“ *Cover.*” The Se-
 venty translate the word by one that
 signifies “ to overshadow.” The Chal-
 dean paraphrase is, “ he shall be a shield
 “ over him ;” it denotes a security, cover-
 ing, or protection from evil ; and the
 evangelical prophet, Isaiah, beautifully
 expands the thought in these remarkable
 words, descriptive of, and applied to, the
 same object. “ And the Lord will create
 “ upon every dwelling place of mount
 “ Zion, and upon her assemblies, a cloud
 “ and smoke by day, and the shining of
 “ a flaming fire by night : for upon all
 “ the glory shall be a defence. And
 “ there shall be a tabernacle for a shadow
 “ in

“ in the day-time from the heat, and for
 “ a place of refuge, and for a covert
 “ from storm and from rain*.”—“ All
 “ day long,” or “ every day ; that is,
 continually. “ And he shall dwell be-
 “ tween his shoulders ;” like the head,
 the glory of the natural body, rearing
 itself majestically between, and upon,
 “ the shoulders,” the strength and power
 of the man.—This was the blessing of
 Benjamin.

MOSES seems now to turn to a pecu-
 liarly favourite object ; he seems to rise
 above himself ; the spirit of dying Jacob
 seems to revive in him. As if the name
 of Joseph were the fire put to the train,
 he kindles, he blazes, he lightens. As
 if the name of Joseph were the signal to
 be at once great and sublime, tender and
 pathetic, approaching his standard, recol-
 lecting the history and character of their
 illustrious progenitor, contemplating their
 rising greatness and prosperity, he

* Isaiah iv. 5, 6.

thus

thus breaks out in strains loftier than bard
 ever sung. “Blessed of the Lord be his
 “land, for the precious things of heaven,
 “for the dew, and for the deep that
 “coucheth beneath; and for the preci-
 “ous fruits brought forth by the sun,
 “and for the precious things put forth
 “by the moon, and for the chief
 “things of the ancient mountains, and
 “for the precious things of the lasting
 “hills. And for the precious things of
 “the earth, and fulness thereof; and for
 “the good-will of him that dwelt in
 “the bush: let the blessing come upon
 “the head of Joseph, and upon the top
 “of the head of him that was separated
 “from his brethren. His glory is like
 “the firstling of his bullock, and his
 “horns, are like the horns of unicorns:
 “with them he shall push the people
 “together to the ends of the earth: and
 “they are the ten thousands of Ephraim,
 “and they are the thousands of Ma-
 “nasseh*.” Isaac had but two sons,

* Deut. xxxiii. 13—17.

and he found himself exhausted when he had bestowed a blessing upon one of them; Jacob has twelve sons, and yet he has a several blessing for each son. Israel, at the death of Moses, was increased to an innumerable multitude, and yet there are blessings enough, and to spare, and yet there is room. And when God shall have brought back the captivity of Jacob, when God shall have brought his ancient people within the bond of the gospel covenant, together with the fulness of the Gentile nations, the tide of benediction shall rise, and rise, and swell, to the number and necessity of all the partakers. Thus the sacred stream, which Ezekiel saw in vision, issuing from the threshold of the house, was at first but a little bubbling fountain; but after a progress of a thousand cubits, became "a brook
" of water up to the ancles;" after a thousand more, had risen to the height of the loins; and after a thousand more, "the waters were risen, waters to swim
" in, a river that could not be passed
" over."

To

To go into a detail of the particulars, contained in the blessing of Joseph, instead of occupying the space of an evening, might furnish employment for years. I feel myself perfectly at a loss how to represent it to your view ; in what light first to consider it, what particular part of it to bring forward—whether I should at all presume to attempt an illustration of it, or leave it altogether to your private meditation. Never, surely, in the same quantity of words, were exhibited such a multitude, and variety, of beautiful, striking, and sublime ideas. When Joseph is to be blessed, the prophet for him arrays Nature in her gayest, richest attire : for him he digs into the mine, and cleaves the flinty rock, and pours jewels and gold at his feet. “ For him the roses blow, for him distils the dew.” For him golden harvests wave in the fragrant air, and rivers of milk and oil flow down the mountains and through the vallies. For him the swelling clusters of the vine assume a purple hue, the meadows clothe themselves with verdure, and the cedars

of God lift their proud heads to the skies; the sun and moon, and eleven stars, do obeisance to him. Nature is then animated, as it were, to do him honour, to give him protection, to extend his empire, to minister to his delight. The grove becomes vocal, the bullock treads stately through the plain, the unicorn pushes with the horn, nations of enemies melt before him, the ten thousands of Ephraim, and the thousands of Manasseh cultivate their fertile, peaceful fields, beautify their pleasant villages, fortify their magnificent cities.

WITH inexhausted strength, with resistless force, the prophet then hurries us out of the sphere of Nature, bears us to the awful regions of religion, places our feet on holy ground. Is the blessing of Joseph, and we feel ourselves transported to the wilderness of Horeb, we behold the bush on fire, we hear the voice of God himself from the midst of the flame. But though it speaks from the midst of fire, to the house of Joseph
it

it speaks nothing but love, it is a fire that consumes not, it breathes "good will." Moses having thus, as a poet, touched every power of imagination, conducted us from one scene of delight to another, and made all Eden rise to view; having, as a prophet, unveiled the world of spirits to our astonished sight, and borne us as on eagle's wings up to the throne of God, gently deviates into his character of orator and historian, and sweetly re-descends with us into the field of Zoan, and calls forth a tender sigh from our bosom over the hapless youth who was torn from his father's embrace, and sold into slavery. "Let the
" blessing come upon the head of Joseph,
" and upon the top of the head of him
" that was separated from his brethren*." But "who is this that darkeneth counsel
" by words without knowledge†?" Moses, my friends, seems reluctant to break off his subject, he is loth to bid Joseph

* Deut. xxxiii. 16.

† Job. xxxiii. 2.

farewel; as he goes he “ casts a long-
“ ing lingering look behind,” and sighs
out another blessing, after his tongue is
silent. When Jacob speaks to Joseph,
and Moses writes and speaks of him, nei-
ther of them knows how to leave off.

WE soon find the prediction of Moses
verified, and the parting benediction fall-
ing down, according to the letter of it, in
copious showers upon the head of Joseph.
For though half the tribe of Manasseh ob-
tained an inheritance beyond Jordan, and
a fair and spacious lot had fallen to the
rest of the sons of Joseph in Canaan,
they are soon under the necessity of ap-
plying to Joshua for an additional lot to
enlarge their border. “ And the children
“ of Joseph spake unto Joshua, saying,
“ why hast thou given me but one lot
“ and one portion to inherit, seeing I am
“ a great people, forasmuch as the Lord
“ hath blessed me hitherto? And Joshua
“ answered them, if thou be a great people,
“ then get thee up to the wood-country,
“ and cut down for thyself there in the
“ land

“ land of the Perizzites, and of the giants,
 “ if mount Ephraim be too narrow for
 “ thee. And the children of Joseph said,
 “ the hill is not enough for us; and all
 “ the Canaanites that dwell in the land
 “ of the valley have chariots of iron, both
 “ they who are of Beth-shean and her
 “ towns, and they who are of the valley
 “ of Jezreel. And Joshua spake unto the
 “ house of Joseph, even to Ephraim and
 “ to Manasseh, saying, thou art a great
 “ people, and hast great power: thou
 “ shalt not have one lot only. But the
 “ mountain shall be thine; for it is a
 “ wood, and thou shalt cut it down:
 “ and the out-goings of it shall be thine:
 “ for thou shalt drive out the Canaanites,
 “ though they have iron chariots, and
 “ though they be strong*.”

THE Jewish writers take delight, in
 expatiating upon the beauty and fruitfulness,
 of the providentially allotted portion
 of this tribe. They represent Canaan as

* Joshua xvii. 14—18.

a garden, in comparison to the rest of the world, and mount Ephraim with it's adjacent plains, as the garden of Canaan.— But we must hasten from it, and attend our departing prophet, as he bids a shorter adieu to the remaining tribes.

As the lots of Zebulun and Issachar were to be contiguous in Canaan; as they were brothers german, being both sons of Leah, and thereby had a nearer interest and affection among themselves, and their tents were pitched contiguous to each other in the plains of Moab, Moses addresses them as forming one body of people. “And of Zebulun he said, “Rejoice Zebulun, in thy going out; and “Issachar in thy tents*.” This is, with little variation, a repetition and confirmation of the blessing pronounced by dying Jacob. Zebulun the younger of the two brothers is in both preferred; and, in distributing the lots, Zebulun has the third lot, Issachar only the fourth. The in-

* Deut. xxxiii. 18.

heritance

heritance of Zebulun was to be of a peculiar quality, and they were to draw their subsistence and wealth, from sources very different from those of the rest of Israel; they were to grow great by navigation and trade.

THE sea, that unruly element, was to be made tributary to them, and through it, a passage opened to them to the vast, populous, and wealthy shores, of Africa on the south, and of Asia and Europe on the north. “ They shall suck of the abundance of the seas, and of treasures hid in the sand. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness*.” The Chaldean applies these words peculiarly to Issachar, and translates them thus. “ Rejoice Issachar, that is, be thou blessed in thy going to appoint the times of the solemn feasts of Israel,” which has a reference to what we read of this tribe,

* Deut. xxxiii. 19.

1 Chron. xii. 32. “ And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do : the heads of them were two hundred, and all their brethren were at their commandment.” This is generally understood of the times and seasons of the year, of the new moons and other appearances of the heavenly bodies, by which the solemn festivals were regulated, and which they of Issachar, by their astronomical observation and skill, calculated for the use of all Israel. Hence, they are represented in the blessing of Moses as calling the people “unto mount Zion, where the temple was.” Thus, we see every tribe had some separate and distinct province, some peculiar benefit and privilege, that in the common-wealth of Israel, as in the natural body, there might be no schism, nor the hand be able to say to the eye, or to the foot, “I have no need of thee.”

MOSES

MOSES advances to the tents of Gad with these words upon his tongue. "Blessed be he that enlargeth Gad : he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there in a portion of the law-giver was he seated : and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel*." The enlargement of Gad may refer to his inheritance, which God hereby promised to extend, as he did that of Israel in general. "I will enlarge thy border ;" or it may be understood of his person, and will then imply deliverance out of trouble, in which sense the word is used Psalm iv. 1. "Thou hast enlarged me when I was in distress." If so, the words of Moses refer to the troubles of Gad, prophesied of by his dying father, and the history of the deliverance and enlargement of that tribe, from the hands of their enemies, by Jephtha the Gileadite.

* Deut. xxxiii. 20, 21.

We read of Gadites in David's time, who were "mighty men of valour," whose faces were like the "faces of lions," and were "as swift as the roes upon the mountains." Hence he is said "to dwell as a lion, and to tear the arm with the crown of the head;" the emblems of sovereignty and strength, intimating that none should be so high or powerful, but the might of Gad should bring him down. The blessing in the 21st verse plainly refers to the provision already made for this tribe in conjunction with Reuben, and the half tribe of Manasseh, in the kingdoms of Og and Sihon. "And he provided the first part for himself, because there in a portion of the law-giver was he seated: and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel*."

THE younger children of a numerous family, are to a stranger so many unin-

* Deut. xxxiii. 21.

teresting, insignificant names ; they have a mere family likeness, they speedily become undistinguishable, we mistake the one for the other. It is not so with the parents ; they have distinguishing marks for each, they have a particular affection for every one ; they have something to say to, to say of, every one. Thus Dan and Naphtali and Asher are to us, so many words without a meaning ; but in the eyes of Moses all have a special importance, each particular blessing has a special meaning, and the last is not the least in his affection. But as strangers we pass by the rest, and distinct ideas of only two or three, of Judah and Levi, and Benjamin and Joseph, cleave to our memory ; these we would know among ten thousand, these we can never forget.

WE must now suppose Moses to have finished his round, to have returned to his place ; and, closing the solemn scene with taking a general survey of the whole, he rises from the goodly tents of Israel, to
the

the contemplation and acknowledgement of Israel's God, and he finally desists from speaking and acting, in rapturous admiration of Him, in whom he lived, moved, and breathed ; he begins heaven on earth, by pouring out his soul in the bosom of the God of heaven and earth. " There is
" none like unto the God of Jeshurun,
" who rideth upon the heaven in thy
" help, and in his excellency on the sky.
" The eternal God is my refuge, and
" underneath are the everlasting arms :
" and he shall thrust out the enemy from
" before thee, and shall say destroy them.
" Israel then shall dwell in safety alone ;
" the fountain of Jacob shall be upon a
" land of corn and wine, also his heavens
" shall drop down dew. Happy art thou,
" O Israel, who is like unto thee, O
" people saved by the Lord, the shield of
" thy help, and who is the sword of thy
" excellency ! and thine enemies shall be
" found liars unto thee, and thou shalt
" tread upon their high places*."

* Deut. xxxiii. 26—29.

—MOSES pronounced a blessing which he could not bestow, which has long ago spent itself, the effects of which are no longer visible.—Christ led out his disciples as far as to Bethany: “and he lifted up his hands, “and blessed them*.” He pronounced a blessing which it was in his power to confer, which has not spent its force, which reaches into eternity: “Go ye and “teach all nations, baptizing them, in the “name of the Father, and of the Son, “and of the Holy Ghost; teaching them “to observe all things whatsoever I have “commanded you. And lo, *I am* with “you always, even unto the end of the “world†.”—Heaven and earth shall pass away, but his word shall not pass away, till all be fulfilled. “He ever liveth to “make intercession for us.” “All power “is given unto him in heaven and in earth.” What are the kingdoms of this world, and the glory of them? What is now the land which once flowed with milk and honey? Where are now “the ten thousands of

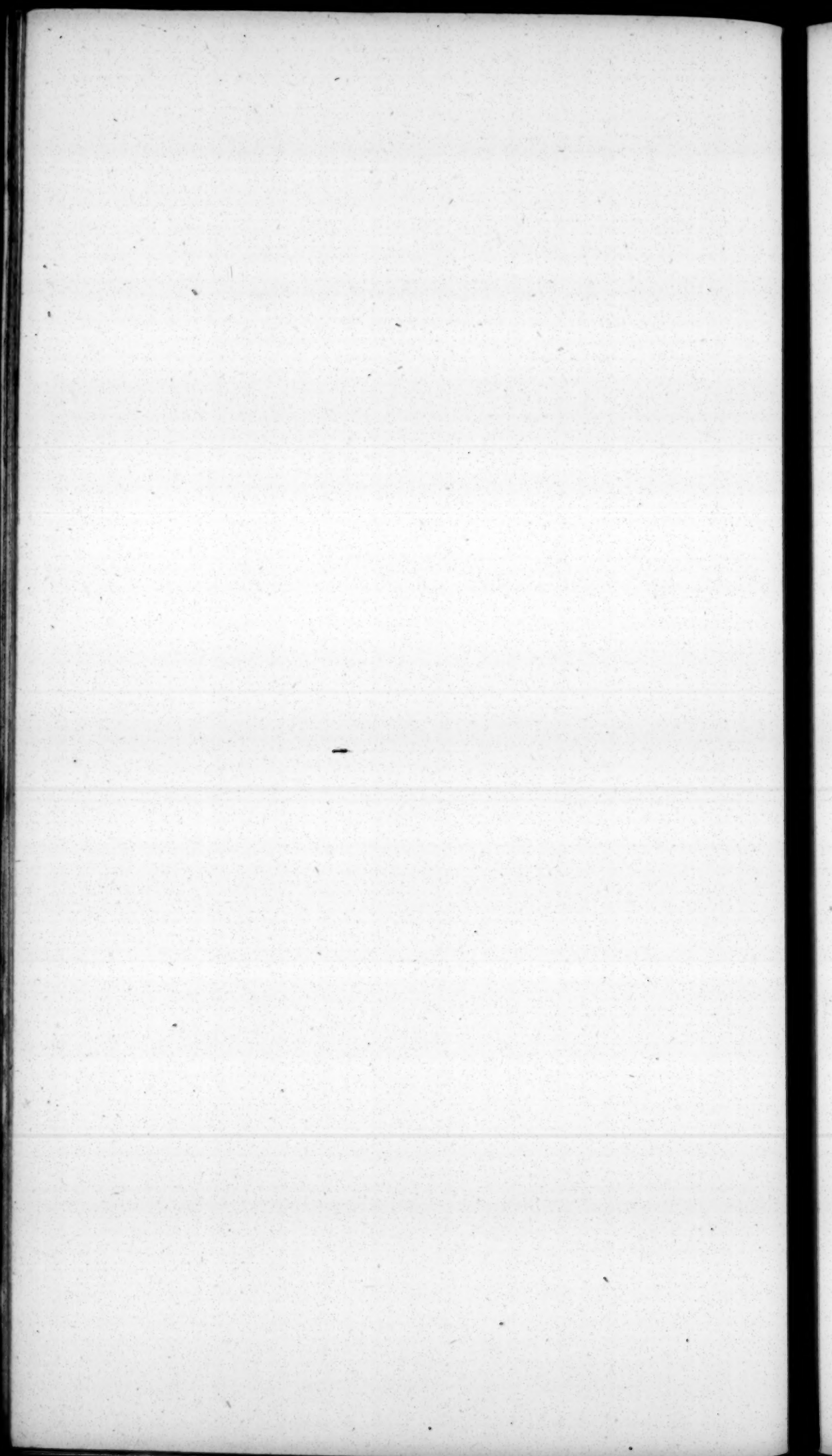
* Luke xxiv. 50. † Matt. xxviii. 19, 20.

“ Ephraim,

“ Ephraim, and the thousands of Manasseh ?” The blessing even of Joseph has failed, and the beauty of Mount Ephraim is no more. But we receive, from our greater Prophet, “ a kingdom which cannot be moved : an inheritance incorruptible, undefiled, and which fadeth not away.” His benediction embraces a globe ; extends from generation to generation ; unites his second to his first coming ; expands a new creation, “ new heavens and a new earth, wherein dwelleth righteousness ;” exalts guilty fallen men to the dignity of the sons of God. Let him bless me, and I shall be blessed. Lord, lift thou upon me the light of thy countenance, and I shall be saved : breathe upon me, and I shall receive the gift of the Holy Spirit.

—THE blessing of Moses implied succession and change, contention and triumph ; exhibited the “ confused noise of the warrior, and garments rolled in blood,” the exaltation of one on the depression of another :—The blessing of Christ presents stability and permanency, harmony and peace, equality

equality and acquiescence ; exhibits only the noble contention of generous and affectionate spirits, the triumphs of benevolence ; the spirit of adoption bursting from every lip, *Abba, Father* ; the spirit of brotherly love glowing in every bosom, tuning the tongue to the law of kindness, beaming from the eye in looks of tenderness.—A greater than Moses is with us : We “ are not under the law, but under “ grace.”



HISTORY OF MOSES.

L E C T U R E XI.

DEUT. XXXIV. 1—6.

AND MOSES WENT UP FROM THE PLAINS OF MOAB UNTO THE MOUNTAIN OF NEBO, TO THE TOP OF PISGAH, THAT IS OVER AGAINST JERICHO. AND THE LORD SHEWED HIM ALL THE LAND OF GILEAD, UNTO DAN, AND ALL NAPHTALI, AND THE LAND OF EPHRAIM, AND MANASSEH, AND ALL THE LAND OF JUDAH UNTO THE UTMOST SEA, AND THE SOUTH, AND THE PLAIN OF THE VALLEY OF JERICHO, THE CITY OF PALM-TREES, UNTO ZOAR. AND THE LORD SAID UNTO HIM, THIS IS THE LAND WHICH I SWARE UNTO ABRAHAM, UNTO ISAAC, AND UNTO JACOB, SAYING, I WILL GIVE IT UNTO THY SEED: I HAVE CAUSED THEE TO SEE IT WITH THINE EYES, BUT THOU SHALT NOT GO OVER THITHER. SO MOSES THE SERVANT OF THE LORD DIED THERE IN THE LAND OF MOAB, ACCORDING TO THE WORD OF THE LORD. AND HE BURIED HIM IN A VALLEY IN THE LAND OF MOAB, OVER AGAINST BETH-PEOR: BUT NO MAN KNOWETH OF HIS SEPULCHRE UNTO THIS DAY.

WHEN strangers accidentally meet to perform together the same voyage or journey, they are apt at first, to regard each other with looks of caution and distrust; they converse sparingly, and with reserve; they conceal their views and purposes in their own breasts; they attempt to dive into the characters and designs of their fellow-travellers. By degrees, this suspicious cautiousness wears off; it becomes their mutual desire, and endeavour, to please and oblige, they feel themselves united by a common interest, their communications become frequent and free, they discover all that is in their hearts, they take a kind concern in each other's future fortunes, they exchange tokens of affection, they devise the means of coming together again, and part at length with regret.

WE seem, my brethren, to have been travelling through a vast country; we seem to have been conversing with men of a different age and region; we have contemplated many a fair prospect, we have marked many successive changes, and, at the
end

end of another stage or two, we must separate, and bid each other farewell. Like men acquainted and friendly, who know each other's meaning, and wish each other's happiness, we look back to our common pilgrimage with some degree of satisfaction, and forward, I trust, with some degree of desire to meet together again. The mutual token which, in the mean time, we shall carry with us, to stir up our minds by way of remembrance, is one that touches the heart by more than one spring, the memory of a dear and estimable common friend, who has contributed much to our pleasure and improvement, who was lovely and pleasant in life, and in death, fills the soul with admiration and regret; but whom we have the felicity of considering as having only preceded us a little in a journey, on which we too have already entered, and the end of which will bring us to the same home with him.

THE pen has now dropt from the hand of Moses, and silent is his tongue; and another, not himself, must tell us what

he is, and how he died. Every scene in the life of this illustrious man is singular, and instructive as singular ; and his latter end is not the least interesting and useful. He had now completed his one hundred and twentieth year, without having become subject to the usual infirmities of that advanced age. It is one thing to live long, and another to be old. We frequently see old age commenced, by many woful symptoms, long before the man has begun to live at all : and we sometimes see the wisdom and piety of gray hairs, giving lustre to the bloom of youth, and tempering the vivacity of the morning of life. We wish to live long, but we weakly associate what never met, except in Moses and a favoured few like him, perfect soundness of faculties, and the capacity of enjoying life, united to length of days and richness of experience. We wish to live long, but we fail to reflect on dimness of eyes, decay of memory, wasting of strength, loss of appetite, the neglect or unkindness of friends, and the other concomitants of that forlorn period. We wish to live long, but if the days come,
we

we find them evil ; when these wished-for years draw nigh, we are constrained to acknowledge “ that we have no pleasure in them.” The few, the very few exceptions, which the history of mankind furnishes, from the general rule, serve only the more grievously to confirm it. Happy would it be for old men, however, happy for themselves, and most happy for others, though they cannot retain at pleasure the clear-sightedness and vigour of Moses, did they cultivate, as they ought, and acquire as they might, something of his meekness, and gentleness, and condescension ; they would not have such frequent reason to complain of the petulance, self-sufficiency, and presumption of young men, if they themselves would learn to be less peevish, and obstinate, and overbearing. For, bad as the world is, age will obtain respect, unless it take pains to provoke insult and disrespect.

THE death of Moses, then, was not in the ordinary course of nature, it was not preceded by it's usual harbingers, it was not occasioned by a failure of the radical
moisture,

moisture, by the stroke of violence, or the malignity of disease, but by a simple act of the will of God. Wherefore, then, “should it be thought a thing incredible “that God should raise the dead?” When we see the antediluvian patriarchs living to one thousand years, the eye of Moses, at one hundred and twenty, not dim, nor his natural force abated, and “Christ, the “first fruits,” bursting asunder the bars of the grave; have we not so many concurring presumptions, and proofs, of immortality and the resurrection. And what must be the angelic beauty, the celestial vigour, the undecaying lustre and glory of bodies “fashioned like to Christ’s glorious body,” when we see the face of Moses shine, that it could not be steadfastly looked at, and preserving to life’s extremity, the morning dew of youth? The honour put on Moses was rare and singular, but the glory to be revealed, is a blessedness of which all the redeemed of the Lord shall partake.

WHEN the summons arrived for Aaron to prepare for death, Moses, his brother, and

and Eleazar, his son and successor, were commanded to ascend the mountain with him, and to assist in the solemnities of the awful change: but Moses advances alone to meet death, to meet his God. The holy vestments, with the office to which they appertained, descended from father to son, and were at length done away altogether, and lost; but the moral and spiritual parts of the dispensation, never waxed old, could not see corruption, but like God, their author, were unchangeable; and like Moses, by whom they were delivered to the world, unenfeebled by length of time, continued, till Christ, the Restorer of all things, interwove them with the tissue of the gospel, and conferred immortality upon them.

WE must now look back to the sentence of death, pronounced upon Moses, and to the crime which provoked the irreverfible doom: “ And the Lord fpake unto Moses.
“ that felf-fame-day, faying, Get thee up
“ into this mountain Abarim, unto mount
“ Nebo, which is in the land of Moab,
“ that .

“ that is over-against Jericho; and behold
“ the land of Canaan, which I give unto
“ the children of Israel for a possession,
“ and die in the mount whether thou
“ goest up; and be gathered unto thy peo-
“ ple; as Aaron thy brother died in mount
“ Hor, and was gathered unto his people:
“ because ye trespassed against me among
“ the children of Israel at the waters of
“ Meribah-kadesh, in the wilderness of
“ Zin; because ye sanctified me not in the
“ midst of the children of Israel. Yet
“ thou shalt see the land before thee; but
“ thou shalt not go thither unto the land
“ which I give the children of Israel*.”

Here many things concur to surprise, and instruct us. The offence of Moses seems a venial one; he erred merely through hastiness of spirit; and had he not good cause to be angry? He was not often so overtaken, he quickly repented, and recovered tranquillity and self-government again. He repeatedly attempted to soften justice by submission and entreaty; he asked for no-

* Deut. xxxii. 48—52.

thing

thing unreasonable or absurd; he wished merely to be a witness of the divine bounty, truth and faithfulness; infinitely greater offenders had, at his entreaty, been forgiven and restored. But justice relented not; Moses for one offence must die; the grace which he often obtained for others is to himself denied. Let the wretch loaded with a thousand crimes black as hell, and malignant as the spirit that reigns in the children of disobedience, think of this and tremble. That "fool makes a mock of sin." "Father, forgive him, he knows not what he does." One transgression excluded Moses from Canaan; and with so many imperfections on his head, loaded with so many crimes of a nature so vile and atrocious, can he think of entering into the kingdom of heaven? When we see such inflexible, and unrelenting severity, pursuing the dearest, and most distinguished, of God's children, Who shall dare to think, or to call, any sin a little one? Who shall presume on mercy, who shall dream of washing away his guilt by the tears of penitence, who shall harden himself against God,

God, and hope to prosper? The great crime in the sight of God, is giving that glory to another which belongeth to Him. For this Moses died without remedy, from the consequence of this he could not escape, though he sought it carefully, and with tears.

THE character of Moses comes near to perfection, but it is not faultless; he too, with the *guiltiest*, stands in need of pardon and atonement; and when "righteousness" is laid to the line, and judgment to the "plummet, his life must pay the forfeit. Moses, therefore, could not be a saviour to others; had his conduct been perfectly pure, it had been still but the righteousness of a man, it could but have delivered his own soul, it could have merited nothing at the hands of a holy God. In order to constitute a Saviour for the guilty, to unspotted purity of moral character, must be superadded Divinity of nature in order to give efficacy and virtue to suffering, and value to the shedding of blood. Thus the law made nothing perfect, but the bringing

ing in of a better hope did ; “ and what
“ the law could not do, in that it was
“ weak through the flesh, God sending
“ his own Son in the likeness of sinful
“ flesh, and for sin, condemned sin in the
“ flesh* :” We flee to thee, blessed Jesus,
to cover us in the day of wrath ; thy
blood cleanseth from all sin ; by the deeds
of the law we cannot be justified, we look
for redemption from the curse, through
thy meritorious death and righteousness,
“ for the forgiveness of all our sins, ac-
“ cording to the riches of thy grace.”

BUT though death was, to Moses, a mark
of the divine displeasure, and the punish-
ment of sin ; like all the chastenings of fa-
therly wisdom, like all the punishments of
Heaven, it was, in the issue, and upon the
whole, a real benefit, it was unspeakably
great gain : it relieved him of a burthen
sometimes ready to prove intolerable, it
introduced him to communion with God,
more intimate, and, endearing than ever he

* Rom. viii. 3.

had hitherto enjoyed; it placed him among the spirits of just men made perfect. Moses died in sight of the promised land, was permitted to measure it with his eye, and to judge of it's fertility from specimens of it's produce; and all that the labours and light of those who are fellow workers with Moses can do, is to repeat the promise, to point with the finger, and to say, "this is the way, "walk ye in it." It belongs to another power to subdue corruption, to divide Jordan, to level the walls of proud Jericho. -

WE know the offence, we have heard the doom, the reprieve is expired, the warrant of death is signed, the day of execution is come. But the bitterness of death is over already, the sting of death is plucked out, and even the word that condemns and kills the body, is a word of love. A worldly mind cannot discern the reason why the cross is the way, why death is in the cup, why the entrance into the kingdom of God is through the
thorny

thorny road of much tribulation ; but the child of God, the disciple of Jesus, has ceased from himself and from his own will and understanding : “ He knows “ whom he has believed,” and who has said, “ As many as I love I rebuke and “ chasten :” He sees death in the list of his privileges and possessions, and is assured that all shall work together for his good.

MOSES has fulfilled like a hireling his day, has written, has spoken, has judged, has prayed, has blessed ; the business of life is ended ; he has glorified God on earth, it only remains that he glorify him, by submission to his sovereign will, in dying. Behold him then solitarily and solemnly advancing to encounter the last enemy : he has passed through the plain, and again he begins to climb up into the mount to meet God. The eyes of all Israel are rivetted to his footsteps. Who is not ready to cry out, “ Would to God I could “ die for thee.” Every step he advances plants a dagger in the heart. The distance

tance begins to render vision indistinct ; his person is diminished to a speck ; they fondly imagine they see him still ; the eyes strain for another and another glimpse ; they are suffused with tears ; they can behold him no more. But he still beholds their goodly tents, he sees all Israel collected into one point of view : —Jehovah dwelling in the midst of his people : the tabernacle with the pillar of cloud resting upon it : his affection with his sight is concentrated on the happy spot, his whole soul goes out in one general departing blessing. As he ascends, the prospect expands, and brightens, to his ravished eye. He can trace Jordan from it's source, till it falls into the sea ; he wanders with delight from hill to hill, from plain to plain. He sees on this side mount Lebanon losing it's lofty head in the clouds ; on that, the ocean and the sky meeting together to terminate his view. Beneath his feet, as it were, the city of palm trees, and the happy fields which the posterity of Joseph were destined to inhabit. The land which Abraham
had

had measured with his foot in the length and in the breadth of it ; in which Isaac and Jacob had sojourned as strangers ; which God had fenced, and cultivated, and planted, and enriched, by the hand of the Canaanite for his beloved people ; which the sun irradiated with milder beams, the dew of heaven refreshed with sweeter moisture, and the early and the latter rain fattened, in more copious showers. “ And
 “ the Lord said unto him, This is the land
 “ which I sware unto Abraham, unto
 “ Isaac, and unto Jacob, saying, I will
 “ give it unto thy seed ; I have caused
 “ thee to see it with thine eyes, but thou
 “ shalt not go over thither*.”

BUT what is the glory of this world ? It passeth away. What is the felicity of man, who must die, and of the son of man, who is a worm ? It cometh quickly to a period. The eye which age had not made dim, must nevertheless be closed in death at length ; the strength which a hundred

* Deut. xxxiv. 4.

and twenty years had not been able to impair, is, in a moment, by one touch of the finger of God, dissolved; the heart which God and Israel had so long divided, is now wholly occupied with God. In the midst of a vision so divine, Moses gently falls asleep; and he who falls asleep in the bosom of a Father, needs be under no anxiety about his awakening. “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord*.” Moses died with Canaan full in view, enjoying every thing but possession; and the utmost that his dispensation can do, is to ascertain the existence of the heavenly country; to describe its boundaries, nature and situation; to conduct to its limits, and to put us under the conduct of the great Captain of salvation.

WHEN we see the prophet of the law so far from having power to introduce others into their promised rest, that he himself

* Deut. xxxiv. 5.

could not enter in because of unbelief; we are admonished to court the protection and assistance of a more potent arm; to cleave to him who, by dying, has overcome death, and him who has the power of death; “who openeth and no man shutteth, and shutteth, and no man openeth.”

BUT oh what a blessed transition! From the fairest earthly prospect that eye ever beheld, to the enjoyment of a fairer inheritance, eternal in the heavens; from the tents of Jacob to the encampment of angels under Michael their prince; from a glory confined and transitory, to glory unbounded, unchangeable; from the symbol of the divine presence in a pillar of fire and cloud, to his real presence, where there is “fulness of joy,” and where “there are pleasures for evermore* ;” to see him as he is, and to be transformed into the same image from glory to glory. Behold Abraham, and Isaac, and Jacob,

* Psalm. xvi. 11.

rushing from their thrones, to welcome, to the realms of light, the shepherd of Israel, who had led the chosen seed from strength to strength, from triumph to triumph, while the voice of the Eternal himself proclaims, “ Well done, good and faithful “ servant, enter into the joy of thy Lord.”

BUT we must descend from this exceeding high mountain, and enquire after the breathless clay of the servant of the Lord. It is precious in the sight of God; not a particle of it shall be lost in the grave, and it shall be raised up at the last day. In every other instance he leaves the dead to bury their dead, but He charges himself with the body of Moses, performs himself the rites of sepulture, conveys it by the ministration of angels, from the top of Nebo to a tomb of his own providing, “ in a valley in the land of Moab, over “ against Beth-Peor : but no man knoweth “ of his sepulchre unto this day*.”

* Deut. xxxiv. 6.

THE reason commonly assigned, for concealing the place where Moses was interred, was to prevent a superstitious use of his tomb and relics, which a people so prone to idolatry might readily have adopted, and with as good a colour of reason, at least, as the votaries of any hero, prince, or saint that ever was deified, could ever allege for their conduct. The Scripture saith expressly, that, at the time this conclusion of the book of Deuteronomy was written, whether by Joshua, his immediate successor, by Samuel, three hundred and fifty years afterwards, or by Ezra, after the dissolution of the monarchy, and the Babylonish captivity, that then the place of Moses's burial was unknown to any man, and had been so from the beginning; and yet such is the wickedness of imposture on the one hand, and the fondness of credulity on the other, that so late as the year of our Lord 1655, a pretended discovery of the spot was made, and attempted to be imposed upon the world.

THE outlines of the story are as follows :

“ Certain shepherds who were feeding
“ their goats on the mountains of Nebo and
“ Abarim, observed that some of their
“ charge were in use to disappear, and
“ were absent for several days together :
“ and that upon their return to the flock
“ their hair was perfumed with something
“ that smelled extremely sweet. This ex-
“ cited their curiosity, and determined them
“ to investigate the affair with the utmost
“ accuracy. They accordingly traced
“ their goats, and were led by them
“ through rugged and rocky places to a
“ little vale, where, upon examination,
“ they discovered a kind of cave, out of
“ which proceeded a very agreeable smell,
“ resembling that which the goats convey-
“ ed on their fleeces, and had first sug-
“ gested the inquiry. In the middle of the
“ cave they found a tomb of stone, on
“ which certain characters were engraven,
“ which, being illiterate, they could not
“ decypher ; but they soon perceived that
“ the sweet smell was communicated
“ to their persons and garments. Upon
this

“ this they went immediately to Mataxat,
 “ patriarch of the Maronites, who resided
 “ at the monastery of St. Mary, on mount
 “ Lebanon, and related to him the parti-
 “ culars of their discovery. The fra-
 “ grance, that still adhered to their clothes
 “ confirming their testimony, he sent two
 “ of his monks with them; one of them,
 “ a man of profound erudition, named
 “ Aben-Useph, who found, in the place
 “ pointed out to them, a monument in-
 “ scribed with these words in Hebrew,
 “ MOSES THE SERVANT OF THE LORD.
 “ The patriarch, transported with joy at a
 “ discovery so marvellous, besought *Morat*
 “ Pacha of Damascus, to constitute him sole
 “ guardian of the sepulchre. But the Greeks
 “ and Armenians, as well as the Franciscan
 “ friars, and after them the Jews,
 “ violently opposed it, and unable to agree,
 “ tried by dint of interest at court, by
 “ presents to the Musti and Grand Visier,
 “ to appropriate each to themselves the
 “ superintendence of this tomb, which
 “ they equally believed to be that of Moses,
 “ and which the Jews, with peculiar ear-
 T 4 “ nestness,

“ nestness, insisted, must belong to them.
“ They represented that, among all the
“ possessions of the Grand Signor, none
“ could be more valuable and illustrious,
“ than the property of three sepulchres so
“ renowned as that of Mahomet at Mecca,
“ of Jesus Christ at Jerusalem, and of
“ Moses in mount Nebo. But the Jesuits
“ had the address, by presents happily ap-
“ plied, to defeat the claims of all these
“ pretenders, and to obtain an order for
“ shutting up the sepulchre, and obstruct-
“ ing the road that led to it; nay, for pro-
“ hibiting all access to it, under pain of
“ death. They were, mean while, forming
“ a design of secretly conveying off the
“ body of Moses, which they flattered
“ themselves would prove a considerable
“ accession of respectability, and a new
“ source of wealth to their order. Hav-
“ ing, however, with much difficulty and
“ danger, penetrated into the sepulchre, it
“ was found entirely empty; no body, no
“ relics appeared*.” These pleasing chi-
meras vanished almost as soon as formed;

* Hornius, *Secul.* XVII. Art. XXXII. p. 536.

for a learned Rabbin proved, that the person interred in this tomb, was not the ancient legislator of the Hebrews, but a modern Jew of the same name.

THE sacred history says, that Moses died the fortieth year after the deliverance from Egypt, and the most part of the Jewish writers, fix the day of his death to the seventh day of the last month of that year, or the month Adar; and our learned and pious countryman, Archbishop Usher, calculates it to have happened on the first day of the same month.

THERE is a passage in the New Testament which refers to this event, and which has greatly exercised the labour and ingenuity of critics and commentators: it is in the general epistle of Jude, where that disciple, in reproof of the rashness and licentiousness of certain heretics, “who despise
“dominion, and speak evil of dignities,”
quotes an example of very high authority, as condemning the practice: “Yet,” says he, “Michael the archangel, when contending

“ tending with the devil, he disputed about
“ the body of Moses, durst not bring
“ against him a railing accusation, but
“ said, The Lord rebuke thee*.”

Now, as many questions, almost, as words, have been started on this subject: What is an archangel; and who is Michael? How came the body of Moses to be a ground of controversy between him and the devil? What were they severally aiming at? and What was the cause of their quarrel? What authority restrained Michael from preferring a railing accusation against him? How comes his conduct to be adduced as a pattern of self-government, and a reproof of the vices of the tongue? And from what source did Jude derive his knowledge of this transaction?—The very mention of so many, some of them, on the first glance, unimportant questions, will, I doubt not, check curiosity altogether, instead of exciting it. It is evident, that, the death and burial of Moses interested heaven, and earth,

* Jude 9.

and

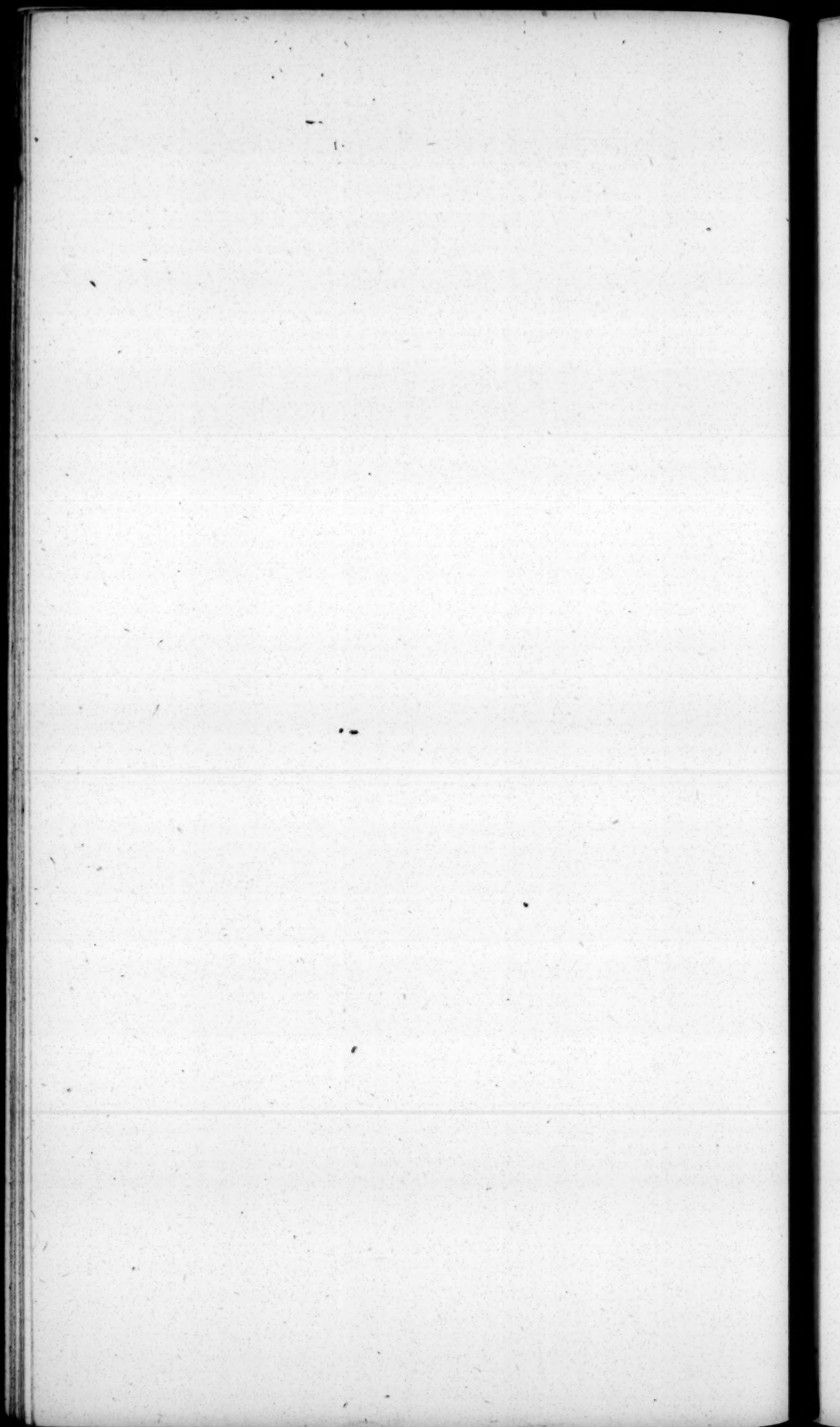
and hell ; that many historical facts, of great moment, are purposely left unrecorded ; that many discoveries are reserved for that great and notable day of the Lord, when God shall bring every work into judgment, with every secret thing, whether it be good or evil ; that it becomes not us to be wise above what is written, but to rest in hope, that “ what we know “ not now, we shall know hereafter.” This much we know, that, about fifteen hundred years after, Moses appeared in glory, (“ whether in the body I cannot “ tell, or whether out of the body I cannot tell, God knoweth”) to do homage to his Saviour on the mount of transfiguration, and to lay his glory at the feet of him in whose light he shone ; and we know that “ the hour is coming, when “ all who are in the graves shall hear his “ voice, and shall come forth, they that “ have done good, unto the resurrection “ of life, and they that have done evil, “ unto the resurrection of damnation*.”

* John v. 28, 29.

SUCH was the latter end of, “take him “for all in all,” the greatest mere man that ever existed. But I check myself. It is impossible to do any thing like justice to such a character in a few moments discourse: You will indulge me with another hearing on this subject; I mean to preach a funeral sermon: the only one I ever undertook without pain, over a character, and a memory, to which no eloquence can rise, no detail do justice; in celebrating which praise cannot degenerate into panegyric, nor the preacher be suspected of adulation.

MOSES died, in the year of the world, two thousand five hundred and fifty-three,—before Christ, one thousand four hundred and fifty,—after the flood, eight hundred and ninety-seven:—The most ancient and authentic of historians; the most penetrating, dignified, and illuminated of prophets; the profoundest, sagest of legislators; the prince of orators and poets; the most excellent and amiable of men; the firmest and faithfulest of believers.

lievers. “ Whether we live, let us live
“ unto the Lord,” that when we die, we
may “ die in the Lord ;” that “ living
“ and dying we may be the Lord’s.”



HISTORY OF MOSES.

L E C T U R E XII.

DEUT. XXXIV. 10—12.

AND THERE AROSE NOT A PROPHET SINCE IN ISRAEL LIKE UNTO MOSES, WHOM THE LORD KNEW FACE TO FACE: IN ALL THE SIGNS AND THE WONDERS WHICH THE LORD SENT HIM TO DO IN THE LAND OF EGYPT, TO PHARAOH, AND TO ALL HIS SERVANTS, AND TO ALL HIS LAND, AND IN ALL THAT MIGHTY HAND, AND IN ALL THE GREAT TERROR, WHICH MOSES SHEWED IN THE SIGHT OF ALL ISRAEL.

THERE is, in mankind, a good-natured disposition to spare the dead. Without very high provocation indeed, who could think of disturbing the peace and silence of the grave, and of dragging again before the tribunal of man, those who have already undergone the more awful judgment of a righteous God?

BUT

BUT this generosity does not always proceed from pure benevolence. The dead no longer stand in our way ; they are no longer our rivals, in the pursuits of fame or of fortune. We can here earn the praise of magnanimity, without any danger of suffering in the interests of our reputation, our consequence, or our self-love. From whatever source this lenity and forbearance may proceed, we would not be thought altogether to condemn them ; but good-nature in this, as in a few other cases, is apt sometimes to be carried too far. Through fear of being thought severe, to those who have no power to defend themselves, extravagant and unmerited commendation has been often lavished, on the worthless and the wicked. I will cheerfully engage not to violate the ashes of the dead by unjust censure, nor even by merited invective ; but I must not be forced, on the other hand, to commemorate virtues that were never practised ; to bring to light worth that never existed, except in the tropes of a funeral oration ; to represent as right, what God, and truth, and reason pronounce

nounce to be wrong. My tongue shall be silent as the grave over the memory of the proudest, most selfish, hard-hearted, unkind, uncomplying wretch that ever lived; but I must not be called in to prostitute my conscience, by celebrating his humility, generosity, compassion, or sweetness of temper. I would correct the common adage a little, and then give it all the currency in my power. Instead of rendering it, “of the dead say that only which is *good*,” I would translate it, “of the dead say that only which is *true*.”

INDEED, the best thing that can befall most men, when they die, is to be forgotten as soon as possible. Few, very few characters are such, as not to suffer by handling; and there is great danger of rousing and provoking flumbering resentments, against our departed friends, by an officious zeal to trumpet their praise, and display their good qualities. The praise bestowed on the dead is, generally, contemptible adulation to the living; adulation, vilely bestowing the rewards of piety and goodness

on mere greatness or affluence, and thereby strengthening the hands of vice, by lulling the conscience to rest, and deceiving men into the belief, that a good name may be purchased, without possessing a spark of virtue.

THE liturgy of our established church, in how many other respects soever useful and excellent, is here faulty, and certainly does mischief. The funeral service, one of the noblest, because one of the most scriptural parts of it, with indiscriminating charity, dispenses the kingdom of heaven to the evil and to the good, to “him that
“swareth as to him who feareth an oath.” The wretch, whose whole life has been a notorious violation of every law human and divine, who grew old in hatred and contempt of the gospel, falls asleep in the
“sure and certain hope of a resurrection
“to eternal life.” What is this but to encourage men to continue in sin, that grace may abound; to live profligates, and yet hope to die in peace?

HAPPILY,

HAPPILY, the character which we are this evening to bring under your review will stand the test of the strictest examination, will shine with superior lustre from being touched and retouched, will discover new excellencies on every investigation, will furnish to the humble, the penitent, and the believing, perpetual ground of instruction and consolation. After a course of more than fourscore lectures on the life, character, and writings of Moses, it may perhaps be thought superfluous, to employ the whole of another discourse in attempting to elucidate his character, to recommend his example, to embalm his memory. But it is this very circumstance, which determined me to attempt a delineation of this wonderful man's portrait, to request that you would join me, in meditating a few moments, over one who has been honoured of God, to do more, in order to please, and to instruct mankind, than any mere man that ever existed. To say truth, I consider the person of Moses as a pledge of affection between you and myself. He brought us together at first, and he has

kept us together a considerable part of these three years past; to part with him, and his writings, seems a kind of presentiment of our final dissolution likewise; and in losing him, I feel as if I were losing a thousand friends at a stroke. But let us speak and think of Moses, not of ourselves.

It is impossible to think of Moses, without first thinking of “his Father and our Father, of his God and our God.” To be a chosen instrument in the hand of Heaven, to carry on the plans of Providence, to promote the wisdom and the happiness of mankind, is man’s highest glory: as it is his truest felicity, to do this voluntarily, and from the heart, as an obedient, zealous, and cheerful fellow-worker with God. Now, Moses possessed this distinction and felicity in a very eminent degree. God raised up Pharaoh “in very deed for this cause; to shew in him his power, that his great name might be declared throughout all the earth;” and Pharaoh, unhappily for himself, accomplished the designs of Heaven, by his pride, obstinacy, and rebellion.

rebellion. God called “Cyrus his anointed, by name, and surnamed him who had not known him, for Jacob his servant’s sake, and Israel his elect.” Nebuchadnezzar he employed as the rod of his anger to chastise a disobedient and gainfaying people, and then broke it in pieces, and dashed it to the ground. These, and many others, stand upon record, as executing the will of the Eternal without their own consciousness or intention, nay, totally against it; but Moses had the rare felicity of engaging in one of the most generous purposes which can animate a human breast, knowing it to be, at the same time, the leading, the commanding purpose, of God himself. Every step he moved was supported by the enlivening reflection, that every step he moved was executing the decrees of the Almighty, and promoting the relief and salvation of his wretched countrymen. How delightful the progress, when duty and inclination go hand in hand!

THE circumstances in which God raised up Moses, mark him as peculiarly his own.

Every thing concurred to prove, that here “the arm of the Lord was revealed.” Another king had arisen, “who knew not Joseph;” the hope of Israel seemed to be perishing; Egypt was alarmed with expectation, or rather apprehension, of the appearance of this wonderful child; Israel was awakened to expectation, but abandoned it in despair. To reach the life of one, ten thousand innocents perish by the sword. But, as if in defiance of the precautions of human wisdom, Moses is born in the very rage of that persecution which threatened his life. The daughter of Pharaoh becomes his protector, and Egyptian Magi vie with each other in rearing that genius, whose ascendant threatened the downfall of their country; and Moses is become great, before the world apprehends that it is he, by whose hand God would deliver his people from bondage.

THIS brings us forward to the period, when his personal character began plainly to unfold itself; and it discovers to us a mind superior to every mean, every selfish gratifi-

gratification. Men love to adopt the cause which prevails; and the cause of Israel was at that time low indeed. At a certain period of life, passion bears unlimited sway. At forty, the calls of ambition and pride are loudest; and they who are themselves at ease, are little disposed to embark in the miseries of others. But in Moses behold a man, not sunk into poverty violently obtruded upon him, but poverty deliberately chosen; a man of forty relinquishing, without reluctance or regret, the pleasures, riches, and honours of a court, and exchanging them for the labour and oppression of an Israelitish slave, and glorying in the reproachful name of Hebrew, much more than in that of "the son of Pharaoh's daughter." Behold the manly indignation, of a noble spirit, hastening to avenge wretchedness and depression, of insolence and cruelty, and, in the punishment of one oppressor, exhibiting an anticipated view of that great deliverance which, in process of time, God was by him to work in behalf of a whole people.

THE same spirit which beheld Egyptian oppression with just resentment, beheld discord among brethren with godly sorrow and regret. He boldly exposed his life to repel the one ; in the spirit of meekness he tried to heal the other ; and he very early experienced the ungracious, and ungrateful, and discouraging requital, of services the most kindly intended ; the sad presage of that life of mortification unparalleled, and most unmerited, which he was afterwards called to endure. The insolent retort of an unkind brother awakened prudence, and put him for a season to flight ; for valour, as the case then stood, valour against such fearful odds, could not have deserved the name of courage, but of rashness.

PROVIDENCE still directs his path, and conducts him at once to usefulness and happiness. It seems as if the all-wise Jehovah meant to display, in Moses, an example of the great and of the petty virtues, the virtues of the man, of the citizen, and of the believer united ; and in no one of his
future

future exploits, perhaps, is he more amiable, and more estimable, than in protecting the virgin daughters of Jethro from the violence of their rough and surly neighbours. Here we behold, again, on what delicate hinges the great God turns round the affairs of men. This piece of natural, honest, commendable gallantry, introduces Moses to the acquaintance of a Prince, lays the foundation of an important alliance for life, and influences all his future fortunes, and feelings, as a man.

HENCE we are conducted to the delicious, the calm, the contemplative period, of our hero's mortal existence. We behold a simple shepherd, tending a flock not his own, but enjoying tranquillity and contentment; secluded from the society of men, but blessed with the visions of the Almighty; losing himself in sweet oblivion of a busy bustling world, awake only to the innocent joys of domestic life, and to the sublimer pleasures of religion. It was, in all probability, in this delightful retreat, during this blessed interval of retirement

tirement from, and unconnectedness with, what passed on the great theatre, that, divinely taught, he sung “ how the heavens and earth rose out of chaos.” It was then, and there, that the Divine Spirit disclosed to his astonished, his enraptured eye, the years beyond the flood, the spring-season of nature, the first man whom God created upon the earth, the amiableness of pure primeval innocence, the glories of paradise, the unlimited bounty of indulgent Heaven. It was then, and there, that good Spirit put the pen into his hand, to trace that sacred record, which has descended to us for our delight and instruction, and which shall remain, till time expire, the wonder, the monitor, the guide of mankind unto all manner of truth.

WHAT a happy period for the human race ! how happy for himself ! Were the will of man to prevail, who would exchange such a retirement as this, for the noise and glare which captivates fools ? But men, such as Moses, are not made for themselves alone ; and ill would he have improved

improved the blessings of solitude, had he not learned in it, cheerfully to sacrifice his own humor, and his own ease, to the work and glory of God.

THE time to favour Israel was now come, and Moses must think of privacy, and self-enjoyment, no longer. By a vision, such as might appal the boldest, and encourage the most fearful, he is remanded to Egypt with a commission, under the seal of Heaven, to haughty Pharaoh, and he fears no more the wrath of a king.

BUT we have insensibly deviated into the history of Moses, instead of delineating his character. Are they not, however, one and the same thing? To know what he was, we have but to consider what he said, and how he acted. But how is it possible to comprise, within the bounds of one discourse, a detail of forty active, busy years, from the day that God appeared to him in a flame of fire in the bush, to the day of his ascending to the top of mount Nebo, to die? In general, they contain a display of almost every

every human shining virtue, brought forward to the eye, and impressed on the heart, by their most lovely foil, modesty, meekness, and humility. What magnanimity ! united to what coolness and self-government ! what firmness and intrepidity ! what patience and gentleness ! what consummate wisdom ! what amiable simplicity ! In youth, in maturity, in old age ; in public, and in private life ; in every relation and condition, who is like him, who deserves to be compared with him ? In forming an idea of human excellence, Moses presents himself immediately to my view ; it is no longer an idea, it is a delightful reality.

THE more attentive part of my hearers will observe that, to complete the proposed plan of this discourse, there is still wanting the general leading idea of all these discourses, the resemblance between the type and the person typified—the analogy of Moses and Christ. This I refer to another lecture ; and beg leave to subjoin, as a proper sequel to this, the following elogium of
of

of Moses, translated from the works of an eloquent Critic of his writings*.

ELOGIUM OF MOSES.

“ THIS most extraordinary Personage was
 “ presented to the world in very singular
 “ circumstances. He appeared at a pe-
 “ riod of peculiar affliction to his kindred
 “ and nation ; and divine Providence seems
 “ to have raised him up, expressly for the
 “ purpose of exemplifying virtues which
 “ distress and persecution alone are calcu-
 “ lated to place in the fairest point of light.
 “ By a series of miraculous events he es-
 “ caped, in infancy, the fatal effects of a
 “ sanguinary decree, which doomed to
 “ death all the male children of the He-
 “ brews, from the womb. And, what
 “ highly merits consideration, and serves
 “ strikingly to display the influence which
 “ Sovereign Wisdom exercises over all the
 “ affairs of men, he owed his preservation,

* Discours Hist. Critiq. &c. sur les Evenemens
 memorables du vieux Testament. par JACQUES
 SAURIN, Tome I. Discours LXX.

“ in a great measure, to persons whose in-
 “ terest it was to have destroyed him.
 “ These very persons assisted in forming
 “ that superior genius, and in cultivating
 “ those wonderful talents, which, in time,
 “ qualified him to be the deliverer of a
 “ nation, which it was their intention ut-
 “ terly to extirpate.

“ SCARCELY arrived at that stage of life
 “ when men begin to form plans for the
 “ remainder of their existence, he feels
 “ himself called to determine between
 “ two objects, so incompatible in their
 “ nature, that the maturest judgment can
 “ with difficulty hold the balance even ;
 “ religion and worldly interest. Under
 “ the necessity of making a choice so dif-
 “ ficult, he rises above his age, above his
 “ passions, nay, in some sense, above hu-
 “ manity, and nobly sacrifices every
 “ worldly prospect to religion. He re-
 “ solves to partake in the miseries of an
 “ oppressed people, in order to secure an
 “ interest in the favour of that God who
 “ is continually watching over his chil-
 “ dren,

“dren, even when he seems to have aban-
 “doned them to their persecutors; he
 “values nothing in comparison with that
 “favour; he prizes it infinitely more
 “than that of a great king, nay, more
 “than the prospect itself of being heir to
 “a throne and kingdom; and, according
 “to the expression of St. Paul, “*Esteemed*
 “*the reproach of Christ greater riches than*
 “*the treasures of Egypt**.

“Not satisfied with being a spectator,
 “and a partaker, of the misery of his
 “wretched brethren, he resolves to meet
 “the torrent; and, of a witness, hastens
 “to become the avenger, of the tyranny
 “under which they groaned. Observing
 “one of the merciless tools of oppression
 “abusing an Israelite, he braves the rigor
 “of all the laws of Egypt, kills the op-
 “pressor, delivers the sufferer, and, as we
 “have said in another place, performs an
 “anticipated act of the *Deliverer of his*
 “*Country*.

* Heb. xi. 26.

“ PRUDENCE constrains him to with-
“ draw from the danger, which threaten-
“ ed the stranger who dared to shed the
“ blood of an Egyptian. He retires into
“ the land of Midian, and there experi-
“ ences repeated proofs of the care of that
“ miraculous Providence, which accom-
“ panied him through the whole course
“ of a long life. Cut off from every op-
“ portunity of displaying the qualities of
“ the hero, he exhibits those of the philo-
“ sopher. He employs the calmness of
“ that retreat in contemplating the Divine
“ perfections; or rather in this delicious
“ retirement it was that he enjoyed the
“ intimate communications of the Al-
“ mighty, who inspired him, and appoint-
“ ed him to the high destination of laying
“ the first foundations of revealed religion,
“ which was to supply the defects of that
“ of Nature, already clouded and disfi-
“ gured by the prejudices, and the pas-
“ sions, of mankind. He composed the
“ book of Genesis; and thereby furnished
“ the world with irresistible arms to com-
“ bat idolatry. He attacks the two most
“ extravagant

“extravagant errors into which the hu-
“man race had fallen, the plurality of
“gods, and that which admits imperfec-
“tion in the Deity. To the one, and
“the other, he opposes the doctrine of
“the unity of an all-perfect Being.

“THAT GOD, whose existence and at-
“tributes he thus published, was pleased
“to manifest Himself to him, in mount
“Horeb, in a manner altogether singular
“and miraculous. He confers on this
“chosen servant, the glorious, but formi-
“dable commission, to take the field
“against Pharaoh, to stem the current of
“oppression, to attempt to mollify the
“tyrant; and, if persuasion failed, to
“employ force, to support arguments by
“prodigies, to exact from all Egypt the
“expiation of those barbarities which she
“had dared to exercise, upon a people
“distinguished as the object of His ten-
“derest love, and of His most illustrious
“miracles.

“ THIS appointment Moses presumes to
“ decline; but from a spirit of humility,
“ rather than of disobedience. He could
“ not conceive it possible that, at the age
“ of fourscore, and labouring under a de-
“ fect of speech, he could be the person
“ qualified to address a mighty Prince,
“ and to overturn a whole kingdom. The
“ appointment is a second time pressed
“ upon him; a second time he refuses it.
“ At length, however, his reluctance is
“ overcome, and, filled with that Spirit
“ which animated him to the conflict, he
“ enters on the career of glory which was
“ presented to him, and his first victory
“ is a victory over himself. He tears him-
“ self from the delights of the land of
“ Midian; he quits the house of a father-
“ in-law, by whom he was most tenderly
“ beloved, to encounter a host of enemies
“ and executioners.

“ HE arrives in Egypt. He presents
“ himself before Pharaoh: he entreats;
“ he threatens; he draws down upon the
“ Egyptians plagues the most tremendous.
“ He

“ He departs from that kingdom, at the
 “ head of a people which had endured, in
 “ it, cruelties the most unexampled. The
 “ tyrant pursues him, gains ground, presses
 “ hard upon him. Behold him encom-
 “ passed on every side, by a vast and invin-
 “ cible army, by a ridge of inaccessible
 “ mountains, and by the waters of the
 “ Red Sea. He rebukes the roaring bil-
 “ lows; they instantly become obedient to
 “ the man whom the DEITY has made, if
 “ the expression be lawful, the depositary
 “ of his power. *The waters were a wall*
 “ *unto them on their right hand and on their*
 “ *left**, as the sacred historian expresses
 “ himself. Moses advances into the wil-
 “ derness, and, by a continuation of mira-
 “ culous interposition, he beholds those
 “ very waters which had divided, to fa-
 “ vour the passage of Israel, closing again,
 “ and swallowing up Pharaoh, his court,
 “ and his host.

“ DELIVERED, in appearance, from his
 “ most formidable enemies, he soon finds

* Exod. xiv. 29.

“ he has to maintain a lasting conflict
“ with foes still more formidable, the
“ very people whom he conducted. He
“ discovers in these degenerate sons of Is-
“ rael, every mean and grovelling senti-
“ ment which a servile state has a ten-
“ dency to inspire; all the absurdity of
“ weak and capricious minds; all the
“ cowardice, perfidy, and ingratitude of
“ corrupted hearts. With such a race
“ Moses found himself under the necessity
“ of living, in a waste and parched desert,
“ and of struggling there, with all the
“ horrors of hunger and thirst, and a total
“ want of every necessary. Exposed to all
“ the insults of an enraged, ungovernable
“ multitude, he is, at the same time, con-
“ strained to act as their intercessor with
“ an offended God. He feels himself called
“ upon to maintain the interests of the
“ Divine Glory with a stiff-necked and
“ perverse nation; and to plead the cause
“ of that very nation with Deity, pro-
“ voked to execute righteous judgment on
“ a race of men who were continually dis-
“ posed to insult his authority, and to de-
“ grade

“ grade his perfections, by associating
 “ Him with the infamous idols of the
 “ Pagan world.

“ MOSES had sometimes the felicity of
 “ averting the Divine displeasure, and of
 “ restraining the madness of the people.
 “ But more frequently he endured the mortification of seeing the inefficacy of all
 “ his well-meant efforts. The violence
 “ of the people bore down all opposition ;
 “ and offended Heaven turned a deaf ear
 “ to the voice of his supplication. Divine
 “ justice vindicated it's rights ; Israel felt
 “ it's severest strokes, and *twenty-four*
 “ *thousand** fall at one stroke.

“ THE most awful chastisements have
 “ proved equally ineffectual, with the tenderest expostulations, to bring them back
 “ to a sense of their duty. And as if
 “ Moses had been responsible for the calamities which they had brought upon
 “ themselves, by their reiterated crimes,
 “ they talk of stoning him. They pro-

* Num. xxv. 9.

“ pose to appoint a commander to conduct
“ them back to Egypt, from whence God
“ had delivered them by *a strong hand and*
“ *a stretched-out arm*: they prefer an inglorious
“ servitude to the miraculous protection
“ afforded them in the wilderness,
“ and to all the prospects of the fair inheritance,
“ which God had promised to
“ bestow upon them.

“ IN a state of such anxiety and distress,
“ Moses passed forty complete years, and
“ conducted, at length, the remains of this
“ people to the borders of the promised
“ land. Was ever life so singularly eventful?
“ Was ever hero signalized by so
“ many extraordinary exploits?

“ IF we go into a more particular detail
“ of his great actions, we meet with a
“ bright display of every shining virtue.

“ WHAT magnanimity! Witness the
“ armies which he so successfully com-
“ manded; witness the crown and king-
“ dom of Egypt despised, rejected, when put
“ in

“ in competition with the obligations, and
 “ the prospects of religion.

“ WHAT firmness ! Witness his undaunt-
 “ ed addresses, and his animated replies, to
 “ Pharaoh. *Thus saith the Lord, Let my*
 “ *people go that they may serve me*.*—*We*
 “ *will go with our young and with our old,*
 “ *with our sons and with our daughters,*
 “ *with our flocks and with our herds will*
 “ *we go ;—there shall not be an hoof left be-*
 “ *hind.—Thou hast spoken well, I will see*
 “ *thy face again no more†.*

“ WHAT fervor ! Witness these hands
 “ lifted up to heaven, while Israel was
 “ fighting against Amalek. Witness these
 “ ardent prayers in behalf of the rebellious
 “ Israelites : *Lord, why doth thy wrath wax*
 “ *hot against thy people, which thou hast*
 “ *brought forth out of the land of Egypt,*
 “ *with great power, and with a mighty*
 “ *hand ? Wherefore should the Egyptians*

* Exod. viii. 1.

† Exod. x. 9, 26, 29.

*“ speak and say, For mischief did he bring
 “ them out, to slay them in the mountains,
 “ and to consume them from the face of the
 “ earth? Turn from thy fierce wrath, and
 “ repent of this evil against thy people.
 “ Remember Abraham, Isaac, and Israel
 “ thy servants, to whom thou swarest by
 “ thine own self, and saidst unto them, I will
 “ multiply your seed as the stars of heaven,
 “ and all this land that I have spoken of,
 “ will I give unto your seed, and they shall
 “ inherit it for ever*.*

*“ WHAT charity! Witness these forcible
 “ expressions: Oh, this people have sinned
 “ a great sin, and have made them gods of
 “ gold. Yet now, if thou wilt, forgive their
 “ sin: and if not, blot me, I pray thee, out
 “ of thy book which thou hast written†.*

*“ WHAT gentleness! Witness what is
 “ said of him, Numbers xii. 3. Now the
 “ man Moses was very meek, above all the
 “ men which were upon the face of the earth.*

* Exod. xxxii. 11—13.

† Exod. xxxii. 31. 32.

“ WHAT

“ WHAT earnest desire to draw supplies
 “ of grace and truth immediately from
 “ their source! Witness these ardent aspi-
 “ rations of soul after God; *If thy pre-
 “ sence go not with me, carry us not up
 “ hence.—I beseech thee shew me thy glory**.

“ WHAT zeal for the glory of God!
 “ Witness the tables of the law broken in
 “ pieces, at the sight of a people who had
 “ rendered themselves unworthy of receiv-
 “ ing marks, so tender, of the love of God.
 “ Witness that rigorous order issued to the
 “ sons of Levi: *Thus saith the Lord God
 “ of Israel, Put every man his sword by his
 “ side, and go in and out from gate to gate
 “ throughout the camp, and slay every man
 “ his brother, and every man his companion,
 “ and every man his neighbour†.* Witness
 “ his answer to Joshua, when he expressed
 “ an apprehension lest the prophetic gifts
 “ bestowed on Eldad and Medad should
 “ eclipse the glory of his master: *Enviest*

* Exod. xxxiii. 15, 18.

† Exod. xxxii 27.

“ *thou*

“ *thou for my sake, would God that all the*
 “ *Lord’s people were prophets, and that the*
 “ *Lord would put his spirit upon them** !

“ WHAT perseverance ! Witness those
 “ exhortations ; and that sacred song,
 “ with which he concluded his ministrations and his life.

“ BUT were was perfect virtue ever to
 “ be found ? Moses, too, had his infirmities. In a life so long, however, and so
 “ peculiarly circumstanced, who is chargeable with faults so slight, and so few ?
 “ His very errors seem to partake of the
 “ nature of virtue. The darker shades of
 “ his character become perceptible, from
 “ the contrast which they form, with a
 “ whole life so bright and luminous. That
 “ he should shrink back, at first, from the
 “ proposal of an embassy to the King of
 “ Egypt ; that he should neglect, for a season, from certain domestic considerations, the circumcision of a child ; that

* Num. xi. 29.

“ he

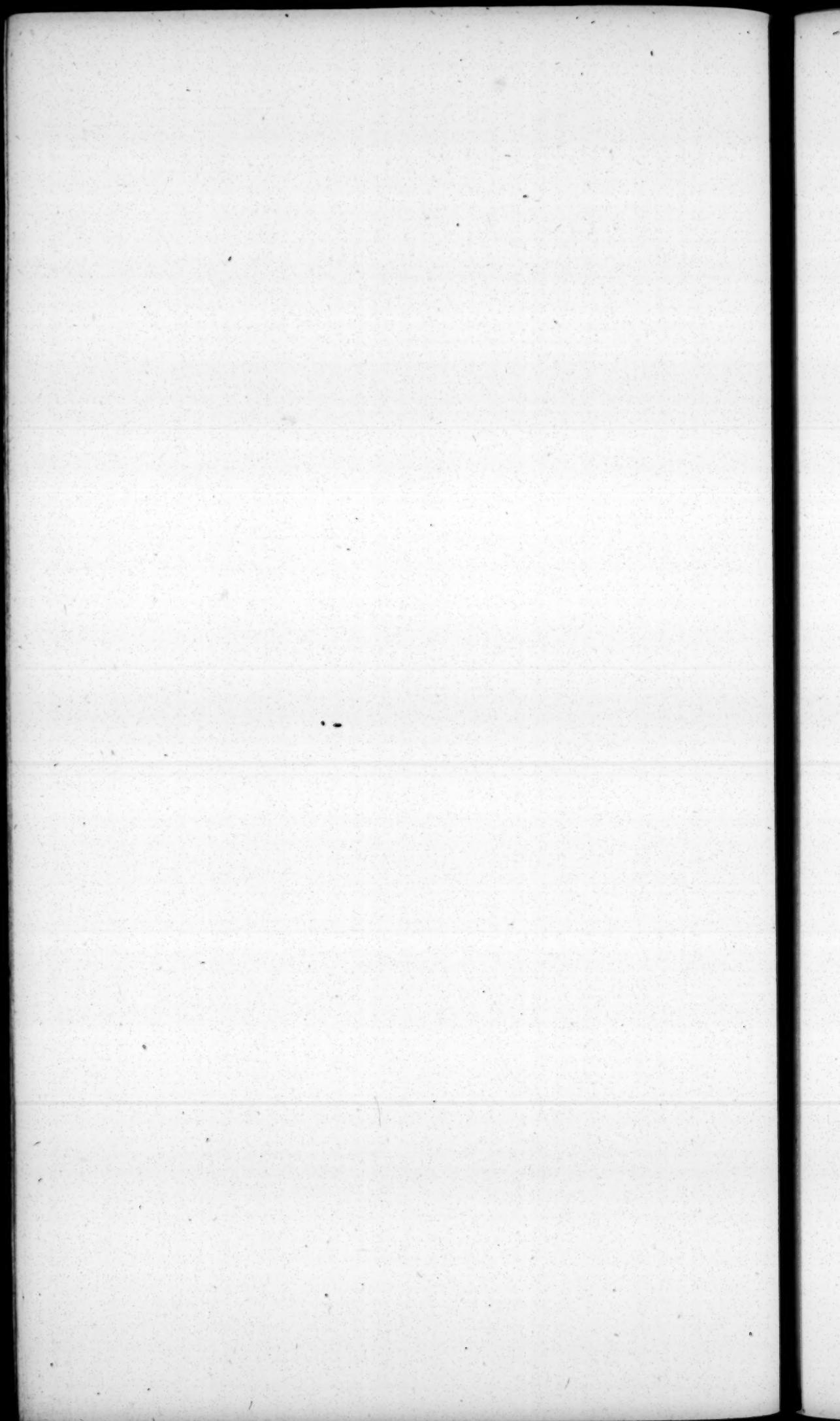
“ he should be flow of belief respecting the
 “ disposition of a righteous God to extract
 “ water miraculously from the rock, to
 “ supply the wants of a murmuring ge-
 “ neration ; that he should strike the rock
 “ a second time, rather from indignation
 “ against the rebels, than from distrust of
 “ the God in whom compassions flow.
 “ —These undoubtedly are blemishes, nay,
 “ offences which God might punish with
 “ death, were he strict to mark iniquity ;
 “ but, when human infirmity is taken in-
 “ to the account, they are faults that ex-
 “ cite pity, rather than indignation.

“ SHOULD any part of the elogium
 “ which we have pronounced on Moses
 “ seem exaggerated, we shall add, to all
 “ the honourable traits under which we
 “ have represented him, one infinitely
 “ more glorious still, traced by the hand
 “ of God himself, who best knows how
 “ to appraise merit, and distribute praise,
 “ and which exalts our Prophet far above
 “ all human panegyric : *There arose not*
 “ *a Prophet since in Israel like unto Moses,*
 “ *whom*

*“ whom the Lord knew face to face : In
 “ all the signs and the wonders which the
 “ Lord sent him to do in the land of Egypt
 “ to Pharaoh, and to all his servants, and to
 “ all his land, and in all that mighty band,
 “ and in all the great terror which Moses
 “ shewed in the sight of all Israel.”*

THIS truly great man died in the year
 of the world two thousand five hundred
 and fifty-three; and before the birth of
 Jesus Christ one thousand four hundred
 and fifty-one; eight hundred and ninety-
 seven years after the flood; and before the
 building of Solomon's temple four hun-
 dred and forty; in the fortieth year from
 the Exodus, or departure of Israel from
 Egypt; and of his own age the one hun-
 dred and twentieth.—Before his death, he
 uttered a clear and distinct prediction of the
 Messiah, which, in “ the fulness of time,”
 was exactly accomplished; and he ap-
 peared, in person, on mount Tabor, to lay
 all his glory and honour at the feet of the
 Saviour of the world. We shall have
 finished our plan, after we have suggested
 a few

a few reflections on this prediction of Moses, and on this his appearance, in company with Elias, to do homage to the Son of God,—“ the Author and Finisher of
“ our faith.” To Him “ be glory and
“ dominion for ever and ever. Amen.”



HISTORY OF MOSES.

L E C T U R E XIII.

DEUT. XVIII. 15—18. ACTS III. 22.

THE LORD THY GOD WILL RAISE UP UNTO THEE A PROPHET FROM THE MIDST OF THEE, OF THY BRETHREN, LIKE UNTO ME; UNTO HIM YE SHALL HEARKEN. ACCORDING TO ALL THAT THOU DESIREST OF THE LORD THY GOD IN HOREB, IN THE DAY OF THE ASSEMBLY, SAYING, LET ME NOT HEAR AGAIN THE VOICE OF THE LORD MY GOD, NEITHER LET ME SEE THIS GREAT FIRE ANY MORE THAT I DIE NOT. AND THE LORD SAID UNTO ME, THEY HAVE WELL SPOREN THAT WHICH THEY HAVE SPOKEN. I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN, LIKE UNTO THEE, AND WILL PUT MY WORDS IN HIS MOUTH, AND HE SHALL SPEAK UNTO THEM ALL THAT I SHALL COMMAND HIM.—FOR MOSES TRULY SAID UNTO THE FATHERS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME, HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU.

IN

IN the frame and course of Nature, who does not perceive evident marks of wisdom in design, order in execution, energy in operation? All is plan, system, harmony. Every thing bespeaks a Being provident, omnipotent, unremittingly attentive: Whose works, indeed, infinitely exceed our comprehension; but which, by their beauty, simplicity and usefulness, fill the mind with wonder and delight, while their variety, lustre, magnificence, and immensity, astonish and overwhelm. The government of the world, it is equally evident, is the result of contrivance; it evinces a constant, superintending care. Event arises out of event, link runs into link. What, to the first glance, appeared an assemblage of scattered fragments, is found, on a more careful and attentive inspection, to be a regular, beautiful, well proportioned fabric, a “body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.”

It

It must be pleasing to every serious mind to observe, in the work of redemption, a similar uniformity of design, progress, and execution. We find Patriarchs, Prophets, Apostles, remote from, unknown to each other, at different ages, in different regions, declaring the same purpose, promoting the same plan, aiming at the same end. This affords a presumption, at least, that he who made, who upholds, and who governs the universe, is likewise the Author of salvation; in all whose works and ways, a noble and important end is obviously kept in view; and that end pursued, and attained, by means the wisest and the best. The Mosaic and Christian are not separate, unconnected, independant dispensations, but corresponding and harmonious members, of the same great building of God. Nature and Grace have one source, one date; they proceed in a parallel direction, they are hastening to one common consummation. Or, to speak more properly, the system of external Nature, and the scheme of Redemption, are the well adjusted, the har-

monized parts, of the one great plan of eternal Providence, which contains the whole purpose of the glorious CREATOR concerning Man—his first formation, his present state and character, and his final destination.

TURN up the inspired Volume at whatever page you will, and you have a person, or an event, or a service, or a prediction, unfolding, in one form or another, the merciful “purpose of Him who worketh all things after the counsel of his own will, that we should be to the praise of his glory.” Transport yourself, in thought, to whatever period of the world you will, and you still find the gospel preached; whether in the sacrifice of righteous Abel, the translation of Enoch, the ark of Noah, the promise made to Abraham, the predictions of dying Jacob; from the seat of Moses, the throne of David, the dungeon of Jeremiah. They all speak an uniform language, all give witness to the same person, all disclose their own peculiar portion of the gospel treasure, for the illumination of

of an ignorant, the reformation of a corrupted, the salvation of a perishing world.

THE writings of Moses exhibit a singular display of this grand combined plan. He traces Nature up to her birth, and instructs us “how the heavens and earth rose out of Chaos.” He conducts us through the mazes of the moral government of the Great Supreme, and there, too, unfolds wild uproar reduced to order, and “the wrath of man working the righteousness of God.” He draws aside the curtains of the night, and “the day spring from on high” dawns on fallen humanity. He attends us through the morning of that bright day, and, constrained at length to retire, leaves behind him the assurance that “the fulness of the time” would come, that “the morning light” would advance with growing splendor unto “the perfect day.” He presents to our astonished eyes the vast, the complicated, the beautiful machine; wheel within wheel put in motion, preserving, from age to age, it’s steady majestic tenor, with native, unwearied,

undiminished force: referring us still to it's divine AUTHOR, who made and upholds all "by the word of his power," and for whose "pleasure they are, and "were created."

MOSES, not only in what he wrote, but in what he was and acted, illustriously displayed the grace of God, in the redemption of the world. Not only did he *write* and *testify* concerning the great Deliverer, but his person, his character, his offices, were a prefiguration of "Him who was to "come," and to whom "all the prophets "give witness."

THE prediction which has been read, and the pointed application made of it, by the Apostles, to their Divine Master, constitute the proof of what we have just advanced. Moses, under the direction of the Spirit of prophecy, raises the expectation of mankind to the appearance of a Prophet, like, indeed, but far superior, to himself; and the Apostles point with the finger to Jesus of Nazareth, saying, "We have
"found

“ found Him of whom Moses, in the law,
 “ and the prophets did write.”

A LIMITED creature, of threescore years and ten, is lost in the contemplation of a period of fifteen hundred and eleven years, for such was the distance of this prophecy from it's accomplishment. The short-lived creature loses sight of it, feels his interest in it but small, is at little pains to transmit the knowledge of it, to those who shall come after him; the next generation it is neglected, overlooked, forgotten; or, if observed and recollected, is misunderstood, misapplied. But, during every instant of the extended period, the Eternal Eye has been watching over it; in solemn silence attending it's progress, triumphing over both neglect and opposition; and a slumbering world is roused at length to see and to acknowledge the truth and faithfulness, the power, wisdom, and grace, of the Most High.

THE day of Moses, then, in the eye
 of God, runs down to that of Christ; as

His, in return, ascends to the earliest of the promises and predictions, illuminating, quickening, confirming, fulfilling all that is written. Placed at whatever point of the system of Nature, whether on our own planet, or on any other, to the north, or to the south, in summer, or winter, the eye is still attracted to the common Centre of all, the great "light of the world." In like manner, at whatever distance we are placed, and in whatever direction we contemplate the System, which Redeeming Love has framed, from under the shade of the tree of life in Eden, from the summit of Ararat, Moriah, or Pisgah, in the plain of Mamre, or from a pinnacle of the temple; with Abraham, viewing the Saviour and his day afar off, or with Simeon embracing Him, the same "Sun of righteousness" sheds his glory around us; we see the light, we feel the influence of Him, who quickeneth and enlighteneth every man that cometh into the world.

As we find Moses plainly and unequivocally referring men to Christ, so the Saviour

viour as explicitly refers to Moses, for a testimony concerning himself; thereby plainly insinuating, that if the Jewish Prophet deserved any credit, possessed any respectability, this credit, this respectability were ministring servants to the dignity of his own person, the sacredness of his character, the divinity of his mission. And this is accompanied with a severe denunciation of judgment against such as admitted the authority of Moses, but rejected that of Christ; to introduce, recommend, and confirm which was the end for which Moses was raised up. “Do not think I
 “will accuse you to the Father: there is
 “one that accuseth you, even Moses, in
 “whom ye trust. For had ye believed
 “Moses, ye would have believed me; for
 “he wrote of me. But if ye believe not
 “his writings, how shall ye believe my
 “words?”

THIS reciprocal testimony, therefore, of the Founders of the ancient, and new economy, throws light on both, and communicates mutual credibility and importance.

Moses satisfies himself with simply delivering the prediction which he had in charge ; he forms no plan, enters into no arrangement to bring it into effect, but leaves to Providence the care of leading forward to the accomplishment, in the proper time and method. Christ simply points to what was written, and was generally known, received, and respected, as a Revelation from Heaven, and requires to be believed, and obeyed, no farther than he bore the characters under which Moses had announced him ; particularly that of “ the great “ Prophet which should come into the “ world.”

—THE proper character of a Prophet is to communicate the special will of Heaven to men. God, indeed, writes his will on the mind of every man, as he comes into the world ; interweaves it with the very constitution and frame of his being, so that, in truth, every man is a law, is a prophet, to himself. But the characters are quickly erased, effaced ; education, example, superstition, vicious propensities, obliterate the
the

the writing of God ; habit, and the commerce of the world, harden the heart, and lull the conscience asleep, and “ the hearts “ of men are set in them to do evil.” Hence the necessity of a prophet, of a messenger, of a minister from Heaven, to republish the original law, to restore the obliterated characters, to call men back to God, from whom they have revolted,

AND such an one was Moses ; raised up of God, at a period of singular darkness and depravity, divinely commissioned to promulgate the royal law. Not to settle a different, a novel constitution, not to new-model human nature, but to revive and enforce the primitive constitution, to proclaim in the ear, what nature whispered from the beginning, to hang up the conspicuous tablet before the eye, whose contents are the exact counterpart of what the finger of God, in the very formation of man, engraved on “ the living tables of “ the heart.” And when Christ came, the Prophet after his similitude, Was it not, in like manner, to rebuild what was broken down,

down, not to rear a totally different edifice ? to magnify the law and make it honourable, to clear it from misinterpretation and perversion, to restore it to its native purity and simplicity, and to extract the spirit out of the letter ? “ Think not,” says he, “ that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*.” This confirms the observation which we have been all along endeavouring to inculcate, respecting the uniformity and perseverance of the divine procedure. Men start from purpose to purpose, from pursuit to pursuit ; they lose sight, they tire of their object ; they waste their strength, they are discouraged by opposition, they began to build before they counted the cost. But “ known to God are all his works from the beginning.” He forms his plan, and undeviatingly pursues it. “ I am the Lord, I change not.” He lays his foun-

* Matt. v. 17, 18.

dation, and it standeth sure, and the building rises ; “ he willeth and none can let “ it.” “ God made man upright ;” and to maintain, or restore, that uprightness, is his great aim and end, under every dispensation of his Providence, under the Law and the Gospel, by Moses and by Christ.

—A PROPHET must have the necessary qualifications for his office, must be instructed in the mind of God ; must be filled with zeal for his glory, be animated with ardent love to mankind, be fortified against the assaults and opposition of ignorance, and prejudice, and envy. And such an one was Moses, “ whom the Lord knew “ face to face,” with whom he conversed as a man with his friend ; his zeal was inextinguishable ; for the good of Israel he was ready to make the sacrifice of self ; his meekness was unruffled, his patience not to be subdued, his perseverance indefatigable, his resolution undaunted. How much more eminently conspicuous were these characters of a prophet, in the great “ Author and Finisher of the Christian “ faith ?”

“faith?” The only begotten Son who is
 “in the bosom of the Father, he hath
 “declared him;” “the zeal of thine
 “house hath eaten me up.” “I came
 “not to do mine own will, but the will
 “of him that sent me.” “The cup
 “which my Father giveth me, shall I not
 “drink it?”—“This is my beloved Son,
 “in whom I am well pleased*.”

MOSES conversed forty days with God,
 in the mount; but thus saith uncreated
 Wisdom, “The Lord possessed me in the
 “beginning of his way, before his works
 “of old, I was set up from everlasting,
 “from the beginning or ever the earth
 “was;” “before Abraham was, I am.”
 “In the beginning was the Word, and the
 “Word was with God, and the Word was
 “God. The same was in the beginning
 “with God. All things were made by
 “him; and without him was not any
 “thing made that was made. In him was
 “life, and the life was the light of men†.”

* Matt. iii. 17. John i. 1, 4.

THE spirit of Moses was sometimes stirred within him, he dashed the tables of the law to the ground, “ he spake unadvisedly “ with his lips ;” he incurred the displeasure of his heavenly Father, he drew down a sentence of just condemnation upon his head ; but the spirit of the Christian Leader was in no one instance discomposed. “ He “ did no sin, neither was guile found in “ his lips.” He suffered indeed and died, but it was without a crime, “ the just for “ the unjust, that he might bring us unto “ God.” Moses expressed a willingness to be blotted out of God’s book, to be deprived of his personal right as a son of Israel, provided Israel might receive the remission of sin, have their rights preserved, and the covenant of promise be confirmed. But Christ became “ a curse “ for us,” was “ hanged on a tree,” was “ cut off from the land of the living,” became “ a propitiation for sin,” “ bare our “ sins in his own body on the tree,” “ became sin for us, though he knew no “ sin, that we might be made the righteousness of God in him.”

A PROPHET

A PROPHET must exhibit the signs of his mission. Men will not believe him on his own report, will suspect him of attention to his own fame, or interest, or authority. To prove, therefore, that he came from God, that he speaks in his name, that he is vested with his authority, he must do the works of God.—And thus was Moses commissioned, and permitted, to prove his mission. By sign upon sign he demonstrated that the Lord had appeared unto him, and spake by him; earth, and water, and air, bore their united testimony to his divine legation; and the most enlightened nation of the globe was made to feel his ascendant, by arguments addressed at once to the senses and the understanding. Is it needful to say that the great Prophet, “Apostle and High Priest of our profession,” by similar means, by more irresistible evidence, evinced that he was “a teacher sent from God?”

I SHALL say nothing respecting the greater number, variety, and notoriety, of Christ’s miracles; though every one of these circumstances furnishes ample matter of discussion;

I satisfy

I satisfy myself at present with mentioning two particulars which strikingly establish Christ's prophetic character, and give it a clear and decided superiority to that of Moses. The latter acted by a delegated authority, according to a prescribed form; he assumed nothing to himself, but was checked, reprov'd, condemned, the moment that he presumed to arrogate independence, to speak or act for himself. But Jesus Christ wrought miracles in his own name, by his own power, as the Lord of Nature, as possessed of independent sovereignty. Again, the signs which Moses exhibited were of a mixed nature, they declared both the mercy and judgment of God, they poured down hail, and tempest, and pestilence on Egypt, as well as dropped manna on the tents of Israel; whereas the signs which Jesus adduced, in support of his mission, were all miracles of mercy; the powers of hell alone felt the rod of his anger; and the miracles by which he confirmed his doctrine, breathed it's meekness, and gentleness, and charity.

“ OF the things which have been spoken
“ this is the sum: We have such an High
“ Priest, who is set on the right hand of
“ the throne of the Majesty in the heavens.
“ A minister of the sanctuary, and of the
“ true tabernacle which the Lord pitch-
“ ed, and not man*.”—“ Holy brethren,
“ partakers of the heavenly calling, con-
“ sider the Apostle and High Priest of our
“ profession, Christ Jesus; who was faith-
“ ful to him that appointed him, as also
“ Moses was faithful in all his house. For
“ this man was counted worthy of more
“ glory than Moses, in as much as
“ he who hath builded the house, hath
“ more honour than the house. For every
“ house is builded by some man; but he
“ that built all things is God. And
“ Moses verily was faithful in all his
“ house as a servant, for a testimony of
“ those things which were to be spoken
“ after; but Christ as a Son over his own
“ house: whose house are we, if we hold
“ fast the confidence, and the rejoicing of

† Heb. viii. 1, 2.

“ the hope firm unto the end*.”—“ We
 “ ought to give the more earnest heed to
 “ the things which we have heard, lest at
 “ any time we should let them slip. For
 “ if the word spoken by angels was sted-
 “ fast, and every transgression and dis-
 “ obedience received a just recompence of
 “ reward; how shall we escape if we neg-
 “ lect so great salvation, which at first
 “ began to be spoken by the Lord, and
 “ was confirmed unto us by them that
 “ heard him; God also bearing them
 “ witness, both with signs and wonders,
 “ and with divers miracles, and gifts of
 “ the Holy Ghost, according to his own
 “ will†?”—“ He that despised Moses’
 “ law, died without mercy, under two
 “ or three witnesses: of how much sorer
 “ punishment, suppose ye, shall he be
 “ thought worthy, who hath trodden
 “ under foot the Son of God, and hath
 “ counted the blood of the covenant,
 “ wherewith he was sanctified, an unholy

* Heb. iii. 1—6.

† Heb. ii. 1—4.

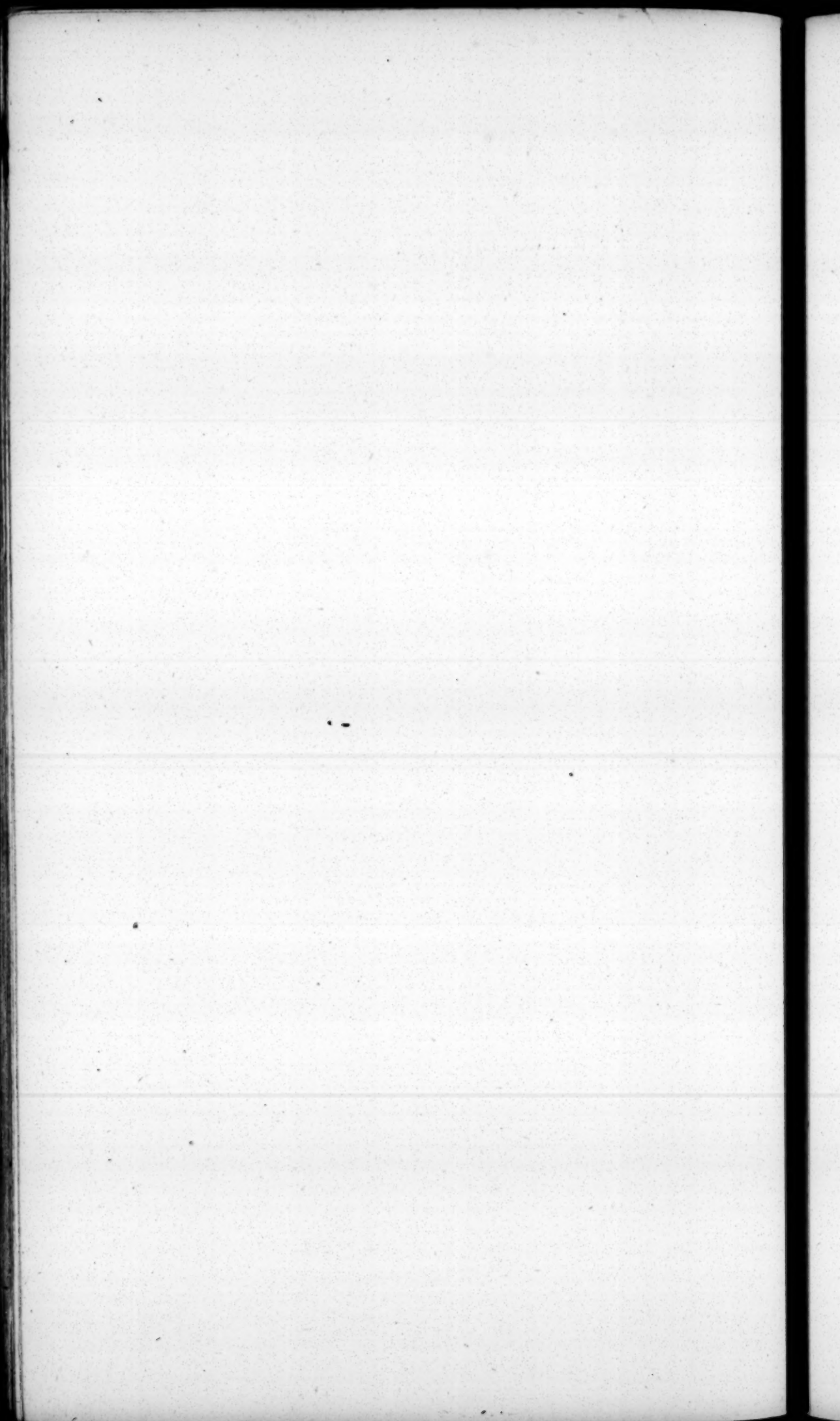
“ thing and hath done despite unto the
 “ Spirit of grace* ?”

HAVING now in the course of these exercises, through a series of years, endeavoured to trace the History of Mankind, in a series of characters, from Adam down to Moses, copied from the original portraits which the pencil of Inspiration has itself vouchsafed to delineate ; the whole, in general, and every one in particular, referring themselves to one great ORIGINAL, from whom their meaning, use, and importance are derived. I hasten to conclude my plan, by turning over to the Gospel History, which exhibits that same Moses, whom we saw expire on mount Nebo, and “ buried in a valley in “ the land of Moab, over against Beth-
 “ Peor ;” whose dying benediction yet trembles on our ear, and whose funeral Elogy we attempted to sing, alive again on Mount Tabor, and giving personal testimony and homage to Him whom he

* Heb. x. 28. 29.

prefigured

prefigured and foretold. The History of Moses is not properly ended till then : and in vanishing from our sight on the mount of Transfiguration, he becomes a glorious Harbinger of the “ Life and immortality which are brought to light “ by the Gospel.”



HISTORY OF MOSES.

L E C T U R E XIV.

LUKE IX. 28—35.

AND IT CAME TO PASS ABOUT AN EIGHT DAYS AFTER THESE SAYINGS, HE TOOK PETER, AND JOHN, AND JAMES, AND WENT UP INTO A MOUNTAIN TO PRAY. AND AS HE PRAYED, THE FASHION OF HIS COUNTEenance WAS ALTERED, AND HIS RAIMENT WAS WHITE AND GLISTERING. AND BEHOLD, THERE TALKED WITH HIM TWO MEN, WHICH WERE MOSES AND ELIAS, WHO APPEARED IN GLORY, AND SPAKE OF HIS DECEASE, WHICH HE SHOULD ACCOMPLISH AT JERUSALEM. BUT PETER, AND THEY THAT WERE WITH HIM, WERE HEAVY WITH SLEEP: AND WHEN THEY WERE AWAKE, THEY SAW HIS GLORY, AND THE TWO MEN THAT STOOD WITH HIM. AND IT CAME TO PASS, AS THEY DEPARTED FROM HIM, PETER SAID UNTO JESUS, MASTER, IT IS GOOD FOR US TO BE HERE; AND LET US MAKE THREE TABERNACLES, ONE FOR THEE, AND ONE FOR MOSES, AND ONE FOR ELIAS: NOT KNOW-

ING WHAT HE SAID. WHILE HE THUS
 SPAKE, THERE CAME A CLOUD, AND OVER-
 SHADOWED THEM : AND THEY FEARED AS
 THEY ENTERED INTO THE CLOUD. AND
 THERE CAME A VOICE OUT OF THE CLOUD,
 SAYING, THIS IS MY BELOVED SON, HEAR
 HIM.

IN the narrowness of their conceptions
 and the presumptuousness of their
 pride, men are apt to consider themselves
 as the only, or, at least, the chief in-
 habitants of the creation of God. A false
 patriotism; or rather, a spirit of insolence
 and selfishness has gone farther, has
 ascribed the consequence of a whole Uni-
 verse to some insignificant little region, or
 district, of this little Globe, and has re-
 presented the men who breathe on such a
 spot, and converse in such a language, as
 the only persons who are worthy of con-
 sideration. We reflect not, what a speck
 our own country is, compared with the
 whole Earth ; what a point the earth is
 compared to the vast Solar System, and
 how the Solar System itself is lost, in the
 contem-

contemplation of Infinite Space. We reflect not on the myriads of “just men “made perfect,” from the death of “righteous Abel,” down to the expiring faint, whose disengaged spirit is just now on the wing to the bosom of his God ; of those who, lost to us, yet live to their Creator. We reflect not on the myriads of, probably, more glorious beings, who people the greater and more glorious worlds which surround ours. We reflect not on the myriads of pure spirits who never left their first estate, that innumerable company of Angels who “excel in “strength,” “the least of whom could “wield these elements.”

SOUND reason and “the wisdom which “is from above” correct our narrowness of thought, and pride of heart ; and teach us to say, in the words which our immortal Bard puts in the mouth of Adam, first of men, addressed to his fair Consort—

——“ Nor think, tho’ men were none

“ That heaven would want spectators, God want
“ praise.

Z 4

“ Millions

“ Millions of spiritual creatures walk the earth,
“ Unseen both when we wake and when we sleep ;
“ All these with ceaseless praise his works behold,
“ Both day and night.”

IF our ears were not dull and limited
as our spirits—

——“ How often, from the steep
“ Of echoing hill or thicket should we hear,
“ Celestial voices to the midnight air,
“ Sole, or responsive each to other's note
“ Singing their great Creator?—Oft in bands,
“ While they keep watch, or nightly rounding walk,
“ With heavenly touch of instrumental sounds,
“ In full harmonic number join'd, their songs,
“ Divide the night, and lift our thoughts to heaven.”

WE foolishly imagine the world of
spirits to be at a vast distance, whereas, in
truth, we are upon it's very confines. We
consider it's inhabitants as entire strangers
to us, whereas they are constantly about
our path and our bed, attending our going
out and coming in, our lying down and
rising up. If our eyes were not held, we
should even now behold them joining in,
and

and assisting, our praises, rejoicing together, when, by the ministry of the word of divine grace, sinners are converted, and saints edified. Little did the three disciples think, when they ascended mount Tabor, that they were so near to an interview with Moses and Elias. Moses, and Elias, and Christ are not far from us; it is our folly and infirmity to think ourselves far from them.

WHEN we look back to the latter end of Moses, the man of God, we attend him up to mount Nebo, and behold him taking, from Pisgah, a last look, and a last farewell of the glory of this world. We see his eyes closing in peace, and breathe a sigh over his tomb, and bid him a long farewell, and think we have lost him for ever. But it is not an everlasting adieu. On Tabor we have found him again, after a lapse of fifteen centuries; we find not only his name, his memory, his writings, his predictions, his spirit, alive and in force, but his very person, still employed in ministering to the salvation of the Israel of

of God : and hence we look forwards, to the lapse of a few years more, at the expiration of which we hope to meet him indeed, not armed with that fiery law which condemns and consumes, but a minister, and a fellow partaker, of that grace which redeems and saves.

WE cannot consider ourselves therefore as not having yet concluded the history of Moses, while that memorable event of it, which is the subject of this evening's reading, remains unconsidered ; and as the evangelic page has exhibited him to us alive from the dead, let us devoutly attend to the reason and end of this glorious apparition. It naturally suggests to us the following reflections :

I. THAT Jehovah is, with undeviating, undiverted, undivided attention, carrying on the great plan of his Providence to full maturity, by every order of beings, in every possible state ; by those who cheerfully enter into his views, and joyfully submit to his will ; and by those who
carelessly

carelessly neglect or proudly oppose it. We have seen him serving himself of this Moses, in the court of Pharaoh, in the pastures of Midian, in the wilderness of Sinai; as a prophet, as a legislator, as an historian. And, to fit him for a new field of action, behold him shining in a new and glorious form. The grave seems to have surrendered up it's trust, heaven has yielded up one of it's inhabitants, and Moses is now admitted into a land from which he was once shut out. In this world, we have still to deplore faculties wasting, impairing, extinguished; usefulness interrupted, cut off in the midst, by the stroke of death, the earth impoverished by the premature departure of wisdom and worth. The history of mankind exhibits projects blasted, schemes abortive, instruments feeble and inadequate, concussions violent, revolutions sudden and unexpected; but far different is the view which the Scriptures represent of the kingdom of God. In it, one generation passeth not away that another may succeed, but there is an eternal accumulation of citizens, eternally increasing

creasing in wisdom, goodness and felicity ; faculties ever improving, projects advancing, in full certainty of success, means fitted to their end, and the one great scheme of the Eternal Mind proceeding in steady, uniform majesty, to its final consummation. Pleasing, awful thought ! “ The
“ counsel of the Lord standeth for ever,
“ the thoughts of his heart to all genera-
“ tions*.

II. WE observe, from this history, The benevolent interest which celestial beings take, in the affairs of men. They are no unconcerned spectators of what passes here below. They who have been raised from earth to heaven, have not lost all recollection of the world which they have left, nor dropt all concern about their brethren in the flesh. Moses and Elias, with joy, revisit an inferior region, if thereby they can be instrumental in promoting the work of redemption ; and exchange, for a season, the society of angels,

* Psalm xxxiii. 11.

and the delights of the paradise of God, for the company of simple fishermen, and a barren mountain's top, that we might have strong consolation in contemplating "the sufferings of Christ," and the glory that "preceded and followed." O what an exalted, what a generous spirit, does true religion breathe and inspire! It makes Angels "ministring spirits to them who "are the heirs of Salvation;" it brings departed saints back to earth again; it converts Tabor into Heaven, and determines the choice of an Apostle, when in a strait betwixt two, and to prefer abiding in the flesh, because more needful to his fellow creatures, to the selfish joy, though far better, of departing and being with Christ. But Moses, and Elias, and Paul, were themselves men, bone of our bone, and flesh of our flesh, were instructed by sympathy to commiserate, and prompted by affection to relieve, human wretchedness. Behold an infinitely greater miracle of generous, disinterested love; "God so "loved the world, that he gave his only-
"begotten

“ begotten Son, that whosoever believeth
 “ in him should not perish, but have
 “ everlasting life*.”—Jesus “ loved us,
 “ and washed us from our sins in his own
 “ blood, and hath made us kings and
 “ priests unto God and his Father, to him
 “ be glory and dominion for ever and ever.
 “ Amen†.”—“ Verily he took not on
 “ him the nature of angels ; but he took
 “ on him the seed of Abraham‡.”—“ As
 “ children are partakers of flesh and blood,
 “ he also himself likewise took part of the
 “ same ; that through death he might de-
 “ stroy him that had the power of death,
 “ that is, the devil. And deliver them
 “ who through fear of death, were all
 “ their life-time subject to bondage§.”—

III. THE history before us suggests,
 The sweet harmony, the perfect intelli-
 gence which subsist between glorified
 spirits. Moses and Elias, as they co-ope-
 rated in the same design, though at differ-

* John. iii. 16.

† Rev. i. 5, 6.

‡ Heb. ii. 16.

§ Heb. ii. 14, 15.

ent periods upon earth, much more concur in sentiment, in exertion, now they see more clearly, and comprehend more fully, the intentions of a wise and gracious Providence. Through ignorance, through pride, through jealousy, through malice, imperfect men on earth will differ, will hate and oppose each other; but in celestial bosoms the dark, malignant, unsocial passions, find no place: In them there ever prevails unity of intelligence, unity of design, unity in operation, unity of affection. Prompted by the same motive, aiming at the same end, Gabriel, a multitude of the heavenly host, Moses and Elias—Angels single, and in bands, announce to the world the advent of the Saviour, celebrate his birth, witness his transfiguration, relieve his agony, record his death, declare his resurrection from the dead, grace his ascent to heaven, proclaim his second coming. And O what must be that harmony and joy! the harmony and joy of heaven, where Angels and Archangels, the Cherubim and the Seraphim, Patriarchs, Prophets and Apostles, and the whole

whole multitude of the redeemed, animated by one spirit, adore the same object, rejoice in the same grace wherein they stand, and join in the same triumphant song!—

CONNECT with this, the idea of the quick and perfect intelligence which subsists between the children of this kingdom. The happiness of heaven is a social, not a solitary joy. But how can the poverty of our imagination, the coldness of our affections, conceive the intimacy of intercourse, the promptness of communication, the sympathy of feeling, in pure spirits wholly disposed to love, and free from all desire, or design, to disguise, to deceive, to conceal?

“ Where friendship full exerts her softest pow’r,
 “ Perfect esteem enliven’d by desire
 “ Ineffable, and sympathy of soul,
 “ Thought meeting thought, and will preventing
 “ will,
 “ With boundless confidence.”— THOMSON.

WITH what promptitude and intelligence celestial Beings converse, say ye gentle spirits,

spirits, who know what it is to soothe and relieve the lazy lingering hours of absence by the friendly aid of letters; ye, whom the murmur of a sigh, or the tone of a single word can instantly instruct; ye, whose hearts the pressure of a finger can awake to rapture; ye, whose kindred, congenial souls the slightest glance of the impassioned eye, can, in a moment, quick as the lightning's flash, penetrate, kindle, inform, assimilate;—

“ ————Ye whom the sudden tear
 “ Surprises often when you look around,
 “ And nothing strikes your eye but sights of bliss.”

THOMSON.

BUT the purest human affection is ever dashed with doubt, with apprehension, with suspicion; it's communications are liable to be retarded by dulness, prevented by accident, or checked and blasted by a malignant eye, and therefore can at best convey but an imperfect idea of that
 “ Perfect love which casteth out fear,” of that divine sympathy which speeds the holy intercourse from Soul to Soul, of
 VOL. V. A a that

that mutual understanding which needs not the medium of sense to convey it.—

THOUGH we cannot conceive, much less describe, in what manner Angels and Saints in bliss converse one with another, yet, from the text, we know, what is the *one, great, darling* theme of their conversation. Moses and Elias descend from their heavenly thrones, from before the fountain of light and life, appear in glory, revisit the earth, associate with men, to do homage at the feet of Jesus, and to “speak of his decease which he should accomplish at Jerusalem.” This leads to a

IV, AND the most important remark on this passage of our Saviour’s history, in connection with that of Moses, namely, That under every dispensation, before the giving of the law, and under it’s reign, when it was restored, and after it is abolished; to righteous men on earth, to just men made perfect, to the Angels of God—in the eye of God himself, there is one object of peculiar magnitude and importance, which is before all, above all,

runs

runs through all, and in which all shall finally terminate. It is surely not without a meaning, that the promises, the predictions, from first to last, point out a Saviour that should suffer and die; that all the types, services, sacrifices of the law, should represent a salvation that was to be wrought out, to be purchased, with blood; that the whole doctrine of the gospel should be compressed into one point, the doctrine of the *Cross*; that the throne of God, eternal in the heavens, should exhibit at it's right hand, and in the midst of it, "a Lamb as it had been slain;" that the song of the redeemed should celebrate Him who loved the sons of men, "and washed them from their sins in his blood!" O the infatuation of a careless, unbelieving world! That subject which the ransomed of the Lord dwell upon with ever new, and increasing delight; that great "Mystery of Godliness," which "Angels desire to look into;" that object which the great God has marked with special precision as his own; the wonder of heaven, the joy of the earth, the theme of eternity,

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was “to the Jews a stumbling block, and to
 “the Greeks foolishness:” is to a faithless
 and perverse generation a thing of nought,
 the song of the drunkard, the jest of fools!

If that blood has fallen, and lies, with
 such oppressive weight, both as a tem-
 poral and a spiritual curse, on those who
 rashly imprecated it on themselves, and
 their children, and then impiously and
 remorselessly shed it, “Of how much
 “forer punishment, suppose ye, shall he be
 “thought worthy, who hath trodden under
 “foot the Son of God, and hath counted
 “the blood of the covenant, wherewith he
 “was sanctified, an unholy thing, and hath
 “done despite unto the spirit of grace*?”
 May that blood be upon us, and upon
 our children, to cleanse, not to condemn,
 to exalt, not to overwhelm us, and be it
 our determinate resolution, through the
 grace that is in Christ, to know nothing
 in comparison of Christ Jesus, and him
 crucified, “and to glory in nothing but
 “his cross.”

* Heb. x. 29.

V. OBSERVE, The superiority ascribed, by a voice from the most excellent glory, to Christ the Lord, swallowed up and eclipsing all created excellency and perfection. “ This is my beloved Son, hear him*,” proclaims the voice, and instantly Moses and Elias disappear, that Jesus may be all in all. They have brought their glory and honour and laid it at his feet ; they have pointed out to mankind, in whose light they shine, in what consists their chief eminence and distinction. They in effect say the same thing with John Baptist, “ He that cometh after me, is preferred before me, whose shoes latchet I am not worthy to unloose†.”—“ Behold the Lamb of God, which taketh away the sin of the world‡.” They forbid us to look toward them, or to trust in them for salvation. Having given this testimony to their Lord and ours, they retire to that world of bliss into which they found admission

*Luke ix. 35. † John i. 27.

‡ John i. 29.

through the blood which cleanseth from all sin, through the decease which Christ was ready “to accomplish at Jerusalem.”—Let us joyfully bend the knee to Him, who, “for the suffering of death, is crowned with glory and honour, and has obtained a name that is above every name;” whom Moses and Elias acknowledge as their greater; whom all the angels of God are commanded to worship, as “the image of the invisible God, the first born of every creature,” “by whom were created all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him*.”—

FINALLY, The passage exhibits to our wondering eyes, a glimpse of that glory which all the faithful shall finally attain; in the person of one who had never tasted

* Col. i. 16.

death ; whose body, by a miracle of almighty power, was fitted for heaven and immortality without seeing corruption in the grave ; and of one, who, as we must, died and was buried, and by a similar miracle, was either ransomed from the power of the grave, or whose glorified spirit was fitted with a temporary vehicle of transparent flesh for the present grand occasion ; but above all, in the person of the Greatest of the three, who was pleased to clothe humanity, which had not yet suffered, but soon was to suffer death, with a transitory glory, the forerunner of that which should quickly follow, and do away all the ignominy of the tomb, and become the sure pledge of that glory with which he shall invest all them that believe, after “ the fashion of his own glorious body.”—While we contemplate mount Tabor, the immortal spirit looks through the frail tottering fabric of flesh and blood, in which it is enclosed ; and while, from it's present connection, it surveys with concern the inroads of disease, the wastes of time, the approaches of dissolution ; from the

visions of God, from the power of free sovereign grace, from the present attainments of the faithful, beholds with rapture the splendor of that vehicle in which it shall ascend "to meet the Lord in the air," when "mortality shall be swallowed up of life:" When it shall be united to a body insusceptible of pain, undepressed by its own gravity, unfettered by the laws of dull matter, uncondemned to mortality.—Glorious and blessed day, when the meanest of the saints shall resemble Moses, not in that green and lively old age which experienced not dimness of eyes, nor abatement of natural vigour, but in that renovated youth, that unfading beauty, that impassive strength, that immortal lustre, wherein on the mount of the Lord he was seen; and shall resemble Elias, not by mounting with the help of a chariot of fire, and horses of fire, into heaven, but with native force, immediately derived from the great Source of life and motion, shall spontaneously ascend up to his native seat; shall resemble Christ, his divine head, not in that sinless infirmity to which He voluntarily

luntarily submitted in the days of his flesh, but in that glory which he had with the Father before the world was, and which for a moment burst forth on the mount of transfiguration, when “his face did shine
 “as the sun, and his raiment was white
 “as the light!”—Glorious and blessed gospel! which first taught the resurrection from the dead, which has “abolished
 “death, and brought life and immortality
 “to light;” whose “exceeding great and
 “precious promises” make men “partakers of a divine nature;” whose hallowed page represents saints and angels quitting their heavenly abode to minister to the necessities of wretched mortals; and wretched mortals rising to the everlasting possession of heavenly thrones!—
 “O death, where is thy sting? O grave,
 “where is thy victory?” “Thanks be
 “to God, which giveth us the victory
 “through our Lord Jesus Christ*.”

BUT now the curtain is dropt, Moses and Elias have resumed their places in heaven,

* Cor. xv. 57.

and

and the glory of Tabor is no more. Yet, though unseen, they cease not to instruct us. Though withdrawn, they are in the midst of us still; the distinction of past and future they feel no longer, and separation by space cannot keep celestial beings asunder. Providence brought together, into one place, the giver and restorer of the law; and the first harbingers of the Gospel, blending earth and heaven together, in homage to the Son of God.—And all distance between them, too, is now for ever done away. Remote as we are, we behold them together in a state of glorious perfection, but permitted to converse with us no more. But He is with us still, their Lord and ours; his voice we can still hear, after they are silenced, and Him we are commanded to hear.—“Jesus Christ, “the same yesterday, and to day, and for “ever:” “To Him all the prophets give “witness,” and He is “the end of the “law for righteousness, to every one that “believeth.”

AND

AND thus have we finished our proposed delineation of the lives of the Patriarchs, from Adam, the Father of the Human race, down to Moses, the great Legislator and Prophet of the Hebrew Nation ; with the intermediate illustrious Personages, whom the Spirit of God has preserved from oblivion, for our information and use ; whom Providence raised up in the earlier ages of the world, to occupy distinguished stations, and to accomplish important designs ; who, by their respective characters, offices and declarations, predicted or prefigured the Messiah ; who edified the world, while they lived, by their doctrine and example ; and who, being dead, continue living monitors and instructors of mankind.

WHILE we contemplate the progress of these venerable figures along the plain of existence, we feel ourselves in motion, we are hurrying down the stream, we begin to mingle with the assembly of the departed, we leave our place among men empty. Of those who entered with us on
this

this career of meditation, "some are not;" their course is finished, they have fulfilled their day, they are gone to join the men who lived beyond the flood. The cold hand of death has frozen up some of the streams of friendship; the congelation is gaining upon our own vital powers, and marking us for the tomb, where the endearments of social affection, and the meltings of sympathy, and the glow of love, are felt no more. But "we sorrow not" over departed worth "as those who have no hope." God, and angels, and "the spirits of just men made perfect," have gained what the world has lost: They move in a higher sphere; they perceive with purer intelligence, act with superior energy, enjoy with more exalted capacity; they die no more, they are as the angels of God in heaven: And Providence charges itself with the care of the forsaken, the helpless, and the forlorn, whom they have left behind. —And we look forward together to that day, when we shall join Moses and Elias; Peter and James and John, and all who have died before

before us, or shall die after us, in the Lord, not in the glory of Tabor, which was to pass away, but of mount Zion which is above, and which endureth to endless ages——when we shall come together “unto the city of the living God, “the heavenly Jerusalems, and to an innumerable company of angels, to the “general assembly and church of the first-born which are written in heaven, and “to God, the Judge of all, and to the “spirits of just men made perfect, and to “Jesus, the mediator of the new covenant, “and to the blood of sprinkling, that “speaketh better things than that of “Abel*,” and dwell in a tabernacle not erected by the hands of man, the habitation of an hour, but in “a building of “God, an house not made with hands, “eternal in the heavens.”

BE ye therefore “followers of them “who through faith and patience inherit “the promises.”—Purchase for yourselves

* Heb. xii. 22, 23, 24.

a deathless

a deathless name among the “ransomed
 “of the Lord.”—Consider yourselves as
 encompassed, observed, tenderly regarded,
 by those to whom you were dear while
 they tabernacled among men, and who
 now love you with the ardour of Immor-
 tals.—Add to the consolation which they
 enjoy, that of marking your progress in
 wisdom, your growth in grace.—Cultivate
 acquaintance with the language which you
 are to speak, the spirit which you are to
 breathe, the manners with which you are
 to conform, the persons with whom you
 are to converse, eternally.—“Seeing we
 “also are compassed about with so great
 “a cloud of witnesses, let us lay aside
 “every weight, and the sin which doth
 “so easily beset us, and let us run with
 “patience the race that is set before us,
 “looking unto Jesus, the author and
 “finisher of our faith; who, for the joy
 “that was set before him, endured the
 “cross, despising the shame, and is set
 “down at the right hand of the throne
 “of God*.” “Behold what manner of

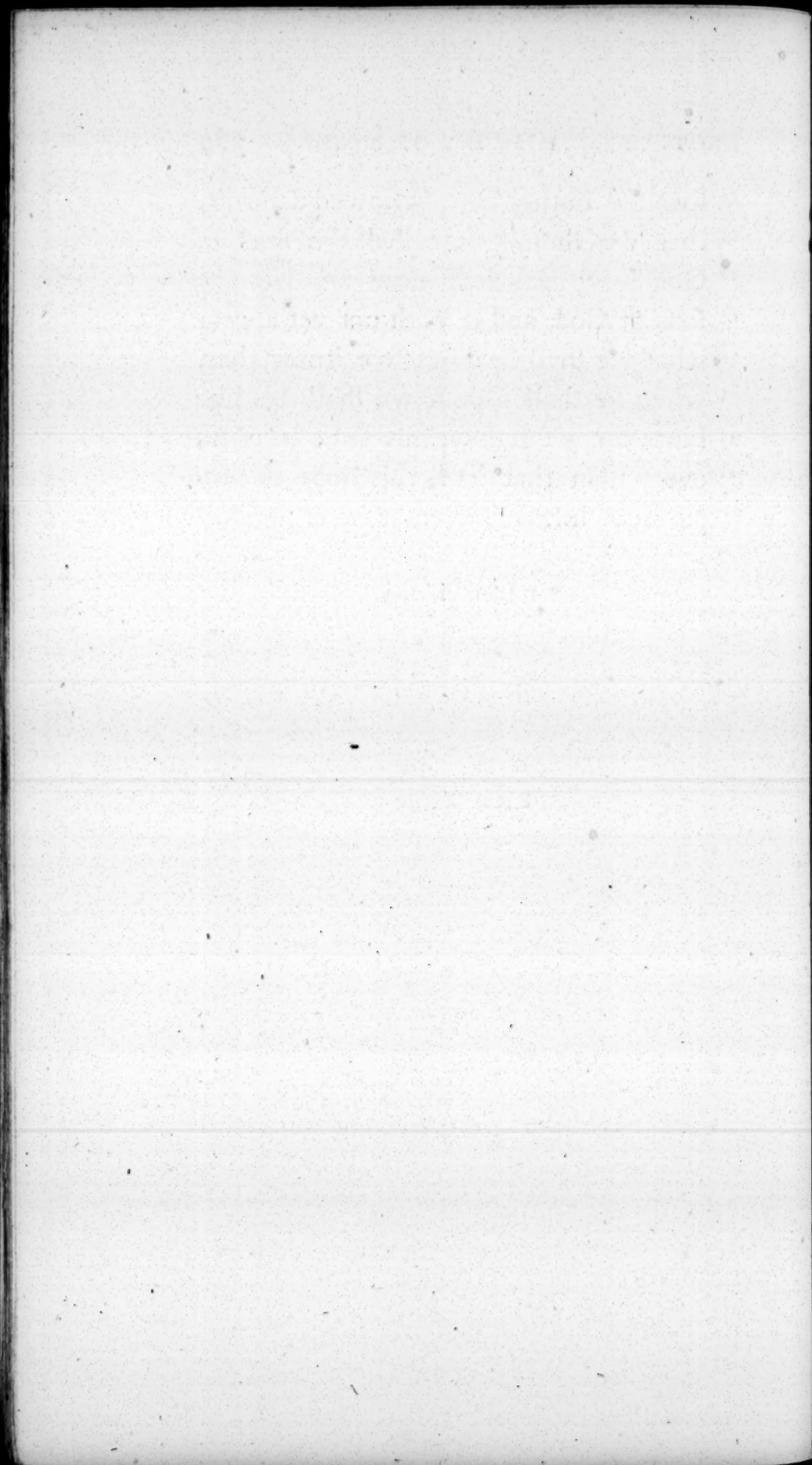
Heb. xii. 1, 2.

“love

“ love the Father hath bestowed upon us,
“ that we should be called the sons of
“ God.”—“ Beloved, now are we the
“ sons of God, and it doth not yet appear
“ what we shall be : but we know that,
“ when he shall appear, we shall be like
“ him ; for we shall see him as he is. And
“ every man that hath this hope in him
“ purifieth himself, even as he is pure*.”

* 1 John iii. 2, 3.

THE END.



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